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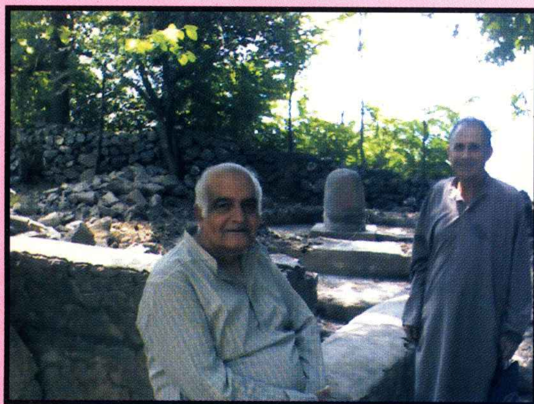
Vol. I No. 4

October-December 2007

The Holy Gopiteerth Under Renovation





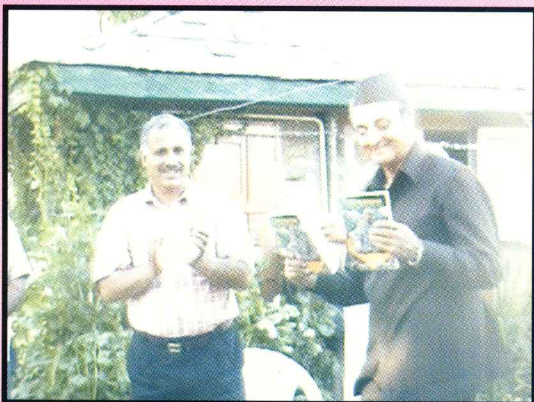




Dr. Karan Singh at Ishwar Ashram releasing the pubilcation 'Shiva Sütras' with commentary by Swami Lakshmanjoo











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CONTENTS

Cover: Ishwarswaroop Swami Lakshmanjoo in Samadhi on birthday

Editorial

More and more people belonging to the generation X, it appears, are beginning to show serious interest in knowing about Kashmir Shaivism, perhaps in their eagerness to get connected with their cultural and spiritual traditions. To what extent the efforts put in by the Ishwar Ashram Trust in the recent years have a role in arousing their interest in this unique philosophy cannot be said quite precisely, but Gurudev Ishwarswaroop Swami Lakshmanjoo surely regarded Kashmir Shaivism as a spiritual ideology that could easily become a universal faith. The Ashram does, however, regard it as its foremost objective to propagate and popularize it as such and is working towards that as far as possible. What the younger people want is to learn about it in a language and an idiom that they can easily understand rather than having to confront at the outset a network of technical terms which they find difficult to decode. Gurudev was aware of such difficulties of people who did not have sufficient grounding in Shaiva texts and lore, so he tried to explain things in as lucid a manner as was possible, often preferring to use the Kashmiri language for the purpose which was understood by a majority of his devotees while keeping in mind with equal consideration the needs of those not acquainted with it. His discourses in Kashmiri, needless to say, proved extremely popular with his local devotees.

We at Malini have been publishing a series of Swamiji's Kashmiri discourses since the last few issues in the Devanagari script, even though we had to do without any diacritical marks for which we do not have the facility at present. These discourses were painstakingly noted down by one of his closest disciples, the late Pandit Janaki Nath Kaul 'Kamal', a Sanskrit scholar of repute. There is a large number of audiotapes of Swamiji's Kashmiri discourses which we have transcribed and further intend to transcribe for the benefit of our Kashmiri-knowing readers in future. These discourses cover a wide range of topics related to various aspects of Kashmir Shaivism presented in a clear and simple manner, and can therefore be of tremendous use for the young people desiring to know about its basic concepts if they are also translated into Hindi and English.

At the same time it is quite important that scholars in the field should come forward to present the core aspects of Kashmir Shaiva thought in a cogent and coherent way and modern idiom to help the growing number of young people who want to know what it says. One thing, however, needs also to be pointed out to those clamouring for presenting it in a language that they can easily grasp without having to grope for meanings of abstruse technical terms: Kashmir Shaivism is not something like instant coffee which can be gulped down in one go. It is a unique philosophical system fed and shaped by centuries of spiritual experiences and insights of realized yogis and *sidddhas* and cannot be treated with superficiality. You can understand it only if you allow it to sink deeply in your mind. And that requires much more than mere inclination it needs an eligibility that comes only through profound spiritual discipline and receptivity.

Jai Gurudev!

संपादकीय

युवा पीढ़ी से संबन्ध रखनेवाले अधिकाधिक लोग कश्मीर शैव दर्शन के बारे में जानने में गंभीर रूचि का प्रदर्शन करते हुए नज़र आने लगे हैं। ऐसा संभवतः अपनी संस्कृति ओर आध्यात्मिक परंपराओं से जुड़ने की उनकी उत्सुकता के कारण है। इसमें पिछले कुछ वर्षों से ईश्वर आश्रम के प्रयत्नों की कितनी भूमिका रही है, इसके बारे में ठीक–ठीक तो नहीं कहा जा सकता, पर गुरुदेव ईश्वरस्वरूप स्वामी लक्ष्मणजू इस दर्शन को ऐसी आध्यात्मिक विचारधारा मानते थे जो सहज ही एक विश्वव्यापी धर्म का रूप ले सकती है। किंतु आश्रम ने भी, जहाँ तक संभव हो सके इसके प्रचार और प्रसार को अपने प्रमुख लक्ष्य के रूप में स्वीकार किया है और वह इस दिशा में काम भी कर रहा है। जो युवा पीढ़ी चाहती है वह यह है कि इस दर्शन के बारे में कठिन पारिभाषिक शब्दावली की बूझ–बुझौवल से बचते हुए सरल भाषा में ज्ञान प्राप्त किया जा सके। गुरुदेव को उन लोगों की कठिनाइयों का ध्यान था जो शैव ग्रंथों और उनकी शब्दावली से भलीभांति परिचित नहीं हैं, अतः वे उतने सरल ढंग से समझाने का प्रयत्न करते थे जितना कि संभव था और इस उद्देश्य के लिए प्रायः कश्मीरी भाषा का प्रयोग करते थे जो उनके अधिकांश भक्तजनों की समझ में आती थी, यद्यपि वे उन लोगों की आवश्यकताओं का भी बराबर उतना ही ध्यान रखते थे जो कश्मीरी नहीं जानते थे। कहने की आवश्यकता नहीं कि उनके स्थानीय अनुयायियों के बीच उनके कश्मीरी प्रवचन बहुत ही लोकप्रिय हुए।

'मालिनी' के पिछले कुछ अंकों से हम स्वामी जी के कश्मीरी प्रवचनों की एक श्रृंखला देवनागरी लिपि में प्रकाशित कर रहे हैं, यद्यपि इसके लिए हमें विमेदक चिह्नों के प्रयोग के बिना ही काम चलाना पड़ रहा है जिसके प्रयोग की सुविधा इस समय हमें उपलब्ध नहीं है। इस प्रवचन माला को स्वामी जी के एक प्रिय शिष्य और विख्यात विद्वान स्व. जानकीनाथ कौल ने बड़े ही परिश्रम के साथ लिपिबद्ध किया था। स्वामी जी के कश्मीरी में दिए गए प्रवचनों के रेवांकनों की एक बहुत बड़ी संख्या हमारे पास उपलब्ध है जिन्हें हम भविष्य में अपने पाठकों के लिए लेखबद्ध करना चाहते हैं। कश्मीरी शैव दर्शन से संबंधित अनेक विषयों को इन प्रवचनों में बहुत ही सुस्पष्ट ढंग से प्रस्तुत किया गया है, अतः वे इस दर्शन की मूल अवधारणाओं को समझने के इच्छुक युवजनों के लिए बहुत ही लाभदायक सिद्ध हो सकते हैं यदि उनका अंग्रेज़ी और हिंदी में भी अनुवाद किया जाए।

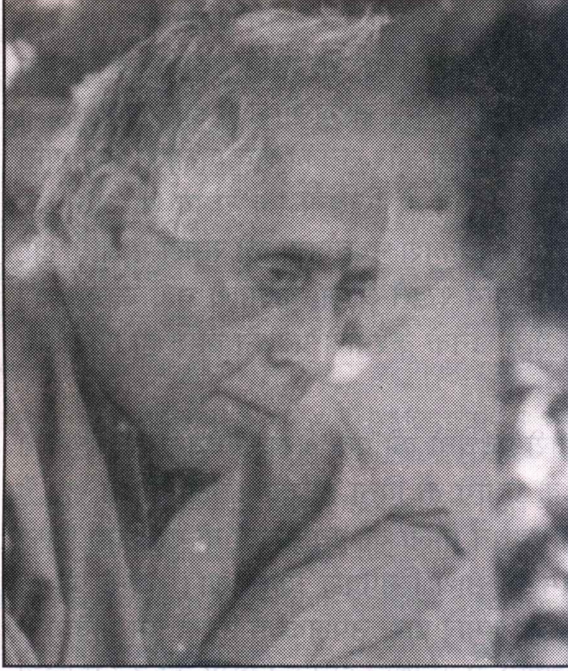
इसके साथ ही यह आवश्यक है कि इस क्षेत्र के विद्वान कश्मीर शैव दर्शन के आधारभूत को सुस्पष्अ और सहज ढंग से आधुनिक लहजे में समझाने के लिए सामने आएं ताकि युवा लोग जान सकें कि इस दर्शन की क्या मान्यताएं है, लेकिन इसे सरल भाषा में समझाने की माँग करने वालों को भी यह बतलाना आवश्यक है कि कश्मीर शैव दर्शन झटपट तैयार होने वाली कॉफी जैसी कोई चीज़ नहीं है जिसको दार्शनिक शब्दावली का सामना किए बिना ही एकदम गले से उतार सकते हैं। यह एक अद्वितीय दर्शन प्रणाली है। प्रबुद्ध योगियों और सिद्धों के शताब्दियों के अनुभवों और अंतर्दृष्टियों ने पुष्ट किया है। अतः इसे सतही ढंग से नहीं लिया जा सकता। आप इसे तभी समझ सकते हैं जब आप इसे अपने मन में गहरे उतरने दें। और इसके लिए केवल प्रवृत्ति ही नहीं उससे काफी कुछ अधिक की आवश्यकता है। एक ऐसी पात्रता की जो केवल गहन आध्यात्मिक अनुशासन और ग्रहणशीलता से प्राप्त हो सकती है।

जय गुरुदेव!

Shiva Sūtras

with commentary by

Ishwarswaroop Swami Lakshmanjoo



Revealed to the Sage Vasugupta, the Shiva Sūtras form a seminal text of Kashmir Shaivism. Swamiji's English rendering of the Sūtras unfolds their inner secrets and mysteries, helping us to fathom the oceanic depths of their meaning, aphorism by aphorism.

Third Awakening

Sūtras 3.01 - 3.03

In the First Awakening, the explanation of *śāmbhavopāya* is given. In the Second Awakening, *śāktopāya* is explained. Now, in the Third Awakening, the explanation of of *āṇavopāya* will be given.

In the first *sūtra* of the First Awakening, the definition of your own self is given. In the first *sūtra* of the Second Awakening, Kṣemarāja has again defined the reality of the self. And in the first *sūtra* of the Third Awakening, he also explains the reality of the self. But there is a difference in these three explanations.

The explanation given in the first *sūtra* of the First Awakening is for the self situated in his real way of being in *śāmbhavaopāya.* So in that verse (*caitanyamātmā*), he says, "Independent God consciousness is the reality of the self."

In the first *sūtra* of the Second Awakening, he says (*cittaṁ mantraḥ*) "the mind is mantra." In this *sūtra*, the author has descended slightly from

"the real way of being" of the first *sūtra* of the First Awakening to the "experience of the impressions of thoughts." In this *sūtra*, he is residing in the world of the mind, not in the world of his real nature. But here his mind is so purified that it has become the embodiment of all mantras. And that embodiment of all mantras is *ahaṁ*, supreme I-consciousness.

Now, in the first *sūtra* of the Third Awakening, he again explains the formation of the self. Here though, the self is defined as being absolutely one with the limited state of thought which is the mind.

And while explaining the Third Awakening of the *Śiva Sūtras*, which is concerned with *āṇavopāya*, the means of the individual limited being, he will elucidate the formation of individual being.

3.01. ātmā cittam

Individual being is the mind entangled in the wheel of repeated birth and death.

Here, individual being has been transformed into the nature (*svarūpa*) of mind. But what kind of mind is this? It is not the mind filled with (*mantraḥ*), the Godconsciousness of supreme I. It is that mind which is eternally saturated with the impressions of sensual pleasures.

This individual is attached to the three intellectual organs – mind, intellect and ego. The function of these three organs is as follows. First, understanding what is to be done is accomplished by the organ of intellect. Second, the thought of how to do it is accomplished by the organ of mind. Third, the ego is attached when we say, "This is to be done by me."

These three movements are the functions of the mind of that individual being. It is this mind of the individual being which is *ātmā*. Here the Sanskrit word *ātmā* does not mean "individual being." The word *ātmā* comes from the verbal root *ata*. In grammar, the meaning of *ata* is *sātatya gamane*, "who comes and goes, who is always in movement, moving in repeated births and deaths, being born and dying again and again." So he is who is always entangled in the wheel of repeated births and deaths is *ātmā*. And that mind is *ātmā*.

Why does he move in repeated births and deaths? This happens when he neglects the knowledge of his own real nature. This individual being moves in various wombs, by possessing at different times either a (*sāttvika*) pure state of thought, a (rājasika) active state of thought, or a (*tāmasika*) dull state of thought. And when at the time of death he is situated in the *sāttvika* state, he moves to a higher life. When at the time of death he is situated in a *rājasika* disposition, he enters into those lives filled with luxuries. And when he is situated in a *tāmasika* mood, he enters into beasts, trees, or into other states of deadened consciousness. This is the nature of this *ātmā*, which is the substance of individual being.

On the other hand, the mind that has become one with Godconsciousness does not remain in this way. He moves in his own real nature. This is why the first *sūtra* of the First Awakening is *caitanyam ātmā*, "independent of God consciousness is the reality of the self." So in this *sūtra*, the word *ātmā* in *caitanyam ātmā* was explained in such a way that you will understand that *ātmā* is no other than God consciousness. But here, in the present sūtra, *ātmā* is defined as a truly inferior being. This is the state of individuality. It exists when the supreme being possesses the state of individuality. Possessing

this state and being shrunk from all sides, he becomes an individual being.

You should not think, therefore, that the author has explained *ātmā* in different ways. The explanation given for *ātmā* in the first *sūtra* of the First Awakening is correct in that state of being and the explanation given for *ātmā* in the present *sūtra* is correct in the present state of being, described above as "who comes and goes."

What happens to this individual being who has become one with the limited mind which is soaked in the impressions of worldly pleasures?

3.02. jñānaṁ bandhaḥ

(For this limited individual), all knowledge is bondage.

Whatever knowledge this individual possesses is bondage for him. The meaning of the present *sūtra* is different from the meaning given for the second *sūtrā* of the First Awakening which is also *jñānaṁ bandhaḥ*. We've seen that this second *sūtrā* of the First Awakening is to be understood as *jñānaṁ bandhaḥ* and *ajñānaṁ bandhaḥ*, "Knowing differentiatedly is bondage and not knowing undifferentiatedly is bondage." But here, in the present *sūtra*, whatever knowledge he possesses in the state of limited individuality is differentiated knowledge. In this state, there is no possibility of possessing undifferentiated knowledge.

Depending on the three intellectual organs, intellect, mind and ego, the knowledge found here functions in three ways. The three intellectual organs first understand what is to be enjoyed, then establish that understanding, and finally attach ego to that understanding. And these three intellectual acts are one with (*sukha*) pleasure, (*duḥkha*) pain and (*moha*) illusion. *Sukha* is connected with the *sattvika* state of life, *duḥkha* is connected with the *rājasik* state of life and *moha* is connected with the *tāmasik* state of life. These three states of life are controlled by this limited knowledge of the individual being. Therefore, this kind of knowledge causes to possess only differentiated knowledge, not undifferentiated knowledge. When he is entangled by these three kinds of differentiated knowledge, he travels in the world of repeated births and deaths in various ways and that, in reality, is bondage.

It is said in *Tantrasadbhāva Śastra,*

Sometimes he is situated in the state of sattva guṇa. At other times, he is situated in the state of rājas guṇa. And, at other times he is situated in the tāmas guṇa state of being. In brief words, he is only residing in the perceptions of the guṇas, not beyond them. This is why, being disconnected with the previous state of life and united with the next state of life, he moves in various births and deaths. (Tantrasadbhāva)

This is told in *Spanda* in these one-and-a-half verses:

When the five tanmātras[1] give rise to the three intellectual organs, intellect, mind and ego, then collectively there are eight organs. These eight organs are said to be puryaṣṭaka and they function in our dreaming state. This

1. The five *tanmātras* are *gandha, rasa, rūpa, śabda,* and *sparśa.* These five *tanmātras* correspond to the five great elements (*mahābhūtas*). *Gandha tanmātra* arises from the element of earth (*pṛtihvī mahābhūta*). Gandha *tanmātra* is the home of smell. Rasa tanmātra is the residence of the impression of taste (*rasa*). From the element of fire (*tejas mahābhūta*) issues forth *rūpa tanmātra. Rūpa tanmātra* is the residence of form, where the impression of form resides. From the element of air (*vāyu mahābhūta*) rises *sparśa tanmātra,* which is the sensation of touch. And finally, rising from the element of ether (ākāśa mahābhūta) is śabda tanmātra, the tanmātra of sound.

puryaṣṭaka prevents you from getting through to the reality of your self. When the reality of your nature is ignored, then you are dependent on enjoyment which cannot be refused. Because of this, you are played and entangled by the wheel of repeated births and deaths.

Now you will be told how to end this wheel of repeated births and deaths. (Spanda Kārikā 3.17-18)

3.03. kalādīnāṁ tattvānāmaviveko māyā

Being unbable to possess the undifferentiated knowledge of the 31stet elements, you live in those elements, from kalā to pṛithvī (earth), which are the expansion of the energy of illusion (māyā śakti).

In the scriptures, it is established that knowledge is enlightening and *ātmā* is also enlightening. It is said the *ātmā* and knowledge are in reality one. This is explained in this way in the *Śri Vijñānabhairava Tantra:*

Knowledge is filled with enlightenment and the knower is also filled with enlightenment. Therefore, you can be enlightened completely by either knowledge or the knower. This is because in knowledge you will find the residence of the knower and in the knower you will find the residence of knowledge. These are not two different aspects of being, they are one aspect of being. Knowledge and the knower (ātmā) are, in the real sense, one. (Vijñānabhairava 137)

So, it is said, there you will find that knowledge is also filled with enlightenment. Knowledge, therefore, can only enlighten you, not deprive you of enlightenment. So, the question must be answered, how is it that in this *sūtra* you have explained that all knowledge is bondage?

The author answers by stating that he accepts as correct the theory that knowledge and the knower are one with one condition. It is only correct when, by the grace of the Lord, you know this whole universe is filled with knowledge and knower, that knowledge and knower are one, that "this" and "I" are one being. If you know it, then it is not bondage; if you don't know it, then it is bondage.

The thirty-one elements (*tattvas*) beginning from *māyā tattva* and ending in *pṛithvī tattva*, (earth) are the thirty-one elements existing in the world of illusion. *Saṁsāra* begins with the element *kalā* and ends with earth.

In the world of enlightenment, there are five elements (*tattvas*): *śuddhavidyā, īśvara, sadāśiva*, and *Śiva*. These five elements are pure. The thirty-one elements that comprise *saṁsāra*, being filled with ignorance, are impure. When you are not aware that everything is filled with divinity, with knower and knowledge, then you live in these thirty-one elements. You are unable to possess that undifferentiated knowledge that is the actual state of these thirty-one elements. When you do not possess undifferentiated knowledge of these thirty-one elements, then these elements are impure and are existing in the kingdom of *māyā*. By possessing undifferentiated knowledge, when you are aware that the knower is inside knowledge and that knowledge is inside the knower, then these thirty-one elements are recognized as one with the five pure elements and they are known to be divine and and to be the expansion of your *svātantrya śākti*.

Kalā is the first element found when descending from your own real nature. Being limited by *Kalā tattva* is to be separated from

possessing the energy of unlimited action. Because of *kalā tattva*, you possess the energy of limited action, limited creativity. And so also, possessing only some limited knowledge, you are disconnected from being all-knowing. In this way, you descend into the world of limitation where you finally enter into the state of (*pṛithvī*) earth, the grossest state of *saṁsāra*.

So, in descending from your own real nature, first there is *māyā* and the five *kañcukas*, which are six coverings which cover your real nature. Then there is *puryaṣṭaka*, which is composed of the five *tanmātras* (subtle elements), *manas*, *buddhi*, and *ahaṁkāra*. Then there are the five organs of knowledge, the five organs of action, and the five gross elemens.

When you know these elements as differentiated and not as undifferentiated, thinking they are different from your own nature and not one with it, then you have descended. Even though in reality, these thirty-one elements are one with that supreme being, still you think you are one with that differentiated reality. On the one hand, you think that actually the reality of being is not one with differentiated reality and on the other hand, you think that you are one with that differentiated reality. You think that you are one with your own body and God is not. When you understand in this way, then you have descended. And when you know that all bodies are my bodies and all bodies are universal bodies and you know you possess a universal body, knowing, "I am God," then you are truly elevated. For you, there is no possibility of again becoming immersed in this world of ignorance.

So, when you know you are one with that differentiated reality, you have come down. Descending in such a way, you are absolutely deprived of your real nature. That is *māyā*.

It is said in *Tantrasadbhāva*:

The results of your God consciousness (caitanya) being fenced in by the five coverings is that you act in a limited way, know in a limited way, love in a limited way, live in a limited way and possess in a limited way. Being attached to this path with your organs of knowledge and organs of action, you are guided to walk the spiritual path in a limited way. Your attachment to this path is such that even if you meet an elevated soul who desires to show you the correct path, you will not accept his guidance.

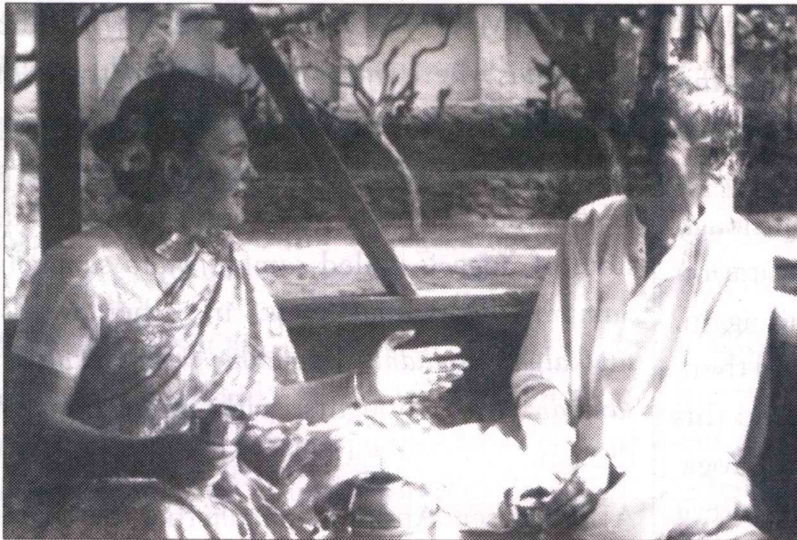
Consequently, in your world of illusion, where you remain filled with insecurity and fear, these limitations are bondage. Here, being completely dependent on that illusive energy of knowledge and being without real knowledge, you are continuously doing right or wrong. So, being completely entangled in that fence you become just like a beast. (*Tantrasadbhāva*)

In this verse in the *Spanda Śāstra*, it is also said:

For those who are fully aware of God consciousness, all the organs of cognition, organs of action and organs of the intellect lead them to that supreme state of God consciousness. For those who are not aware, these same organs deprive them completely of that God consciouness. (Spanda Kārikā 1.20)

These organs, therefore, perform in two ways, depending on whether you are fully aware or not. Those who are deprived of awareness are pushed down into the field of ignorance. Those who possess the fullness of awareness, however, become completely elevated.

(Edited by John Hughes)



CONVERSATIONS WITH SWAMI LAKSHMANJOO

■ Alice Christensen

Alice Christenten came all the way from Florida, USA, to Ishwar Ashram at Ishber, Srinagar to learn about Kashmir Shaivism at Ishwarswaroop Swami Lakshmanjoo's feet. The conversations that she had with the great Shaiva master provide many illuminating insights into his life as well as various aspects of Kashmir Shaiva philosophy and its praxis. We are grateful to Ms. Christensen for giving us the permission to use this material for the benefit of our readers.

EIGHT
States of Mind

ALICE: What are the states of mind that are observed by Yogis?

LAKSHMANJOO: Yogis have observed five states of mind. And those five states of mind are called *kśipta, mūḍha, vikśipta, ekagra,* and *niruddha. Kśipta* is that state of mind concerned with the ordinary person, worldly man.

ALICE: The common man ...

LAKSHMANJOO: Common man. That is *kśipta. Kśipta* is that state when the mind does not rest, it goes here and there, astray, always. Sometimes this, sometimes that, it thinks. And those thoughts are not connected with each other.

ALICE: It's unsteady ...

LAKSHMANJOO: Unsteady mind, This is called *kśipta.* And this has no connection with Yoga. Yoga has nothing to do with this state of mind. The next state is called *mūḍha. Mūḍha* is just slept mind, when you are not conscious. Your consciousness absolutely fails.

ALICE: You mean unaware?

LAKSHMANJOO: Unaware. Unawareness shines everywhere. In *mūḍha* you don't know what to say, you don't remember,

memory is lost, everything is lost. This state of mind is called *mūḍha*. And third state of mind is called *vikśipta*. *Vikśipta* is that state when a Yogi is meditating, but his mind is not stable. His mind goes astray again and again, although the withdraws his mind to his own meditation center. But still it goes out, again and again. And he has to withdraw it every now and then. This state of mind is called *vikśipta*. And this state of mind also has nothing to do with Yoga. This is not recognized by Yogis as being part of Yoga.

ALICE: Even though they're practicing meditation, even though they're saying they're doing Yoga, it's no use at all.

LAKSHMANJOO: No use. Because it is *vikśipta* - it goes again and again astray and there's no stability of mind.

ALICE: You could say almost a wandering mind.

LAKSHMANJOO: Wandering mind. Wandering mind but withdrawing. He is meditating, he withdraws, but it does not stay. This is *vikśipta*. Then the fourth state of mind is called *ekāgra*. *Ekāgra* is when one unminds mind. But here to be cautious, he has to be aware so that it does not go out. But it does not go out. It remains stable on one point. This state of mind is called *ekāgra*. This is connected with Yoga. This state of mind, *ekāgra*, is recognized as the part of Yoga, by Yogis. But this Yoga, this state of mind, will sentence Yogi to *samprajñyāta samādhi*, not *asamprajñyāta samādhi* ...

ALICE: Can you describe these two states?

LAKSHMANJOO: Yes. *Samprajñyāta samādhi* is where traces of objectivity, traces of thoughts, remain – in traces only. Thoughts are nowhere to be seen there. But there are traces. Traces remain there. They don't vanish. This state of Yoga is called *samprajñyāta samādhi*. *Samprajñyāta samādhi* is, in other words, *savikalpa samādhi*. *Samādhi* with *vikalpas*; *samādhi* with thoughts, with impressions of thought.

ALICE: I see. And the *samādhi* that the Yogi is looking for is with no thought. With silence.

LAKSHMANJOO: With silence, yes.

ALICE: Swamiji, I have noticed in India that when Indian people try to meditate, their mind goes to a ritual prayer. No one seems to be teaching that silence be in the mind for meditation. Is this only found in the secret teachings for very special students?

LAKSHMANJOO: Yes, yes. Yoga is not everywhere to be found. The techniques of Yoga are very rarely found in India. But these *japas* and *kīrtans* and all these *japa* rituals are found easily, everywhere.

ALICE: And they are represented sometimes as Yoga.

LAKSHMANJOO: They are a part of Yoga, but they are not recognized by those Yogis.

ALICE: By the real thing ...

LAKSHMANJOO: Yes. Real thing is just silence of mind. When there is silence of mind, that is Yoga. It is said by *Patañjali* also, "*Yogaś chitta vritti nirodhaḥ*." Yoga means when mind does not function.

ALICE: Swamiji, do you think that a person's diet would affect this, the silence of the mind?

LAKSHMANJOO: This affects. They must have *sattwic* diet.

ALICE: Do you think a vegetarian diet is necessary?

LAKSHMANJOO: Vegetarian diet is 100% necessary. It is said, "When your food is pure, then your mind becomes pure. And when your mind becomes pure, purity of God-consciousness appears."

ALICE: Swamiji, have you ever seen problems come to people who attempt Yoga procedures without taking care of these disciplines in diet, and other ways?

LAKSHMANJOO: I have seen many.

ALICE: What happens to those people?

LAKSHMANJOO: It becomes useless. That effort becomes useless in the end. Because they don't achieve what was to achieved.

ALICE: So they are just talking.

LAKSHMANJOO: Just routine, like this is Yoga, just like routine.

ALICE: Of these five states of mind that you say can be observed by a Yogi, how many of these five states of mind are concerned with the world and how many only with Yoga?

LAKSHMANJOO: World? First three states, *kśipta, mūḍha,* and *vikśipta.* These first three states of mind are concerned with the world. And *ekagra* and *niruddha* are concerned with Yoga?

ALICE: Swamiji, can people who struggle to reach these final states in Yoga, can they still function in the world?

LAKSHMANJOO: They can function. This is the greatness of Yoga.

ALICE: That's what I was hoping you could say, because some people feel that Yogis cant't function in the normal world.

LAKSHMANJOO: It is not to remain in cave, almost unknown to world. You have to come out and see the glory of God and try to make others to feel that God. You have to come in outward world. You have to elevate people. Without elevating people you cannot be elevated. It is said in *shastras* also, "Those Yogis who elevate only themselves cannot be elevated at all. Those people who elevate themselves and try to elevate others, they will be elevated themselves."

ALICE: They must work with humanity.

LAKSHMANJOO: Yes. Without that, nothing will be done, nothing will be achieved.

ALICE: Sometimes I have seen in India and the United States the idea that if one would be great Yogi, one must remove oneself from the world.

LAKSHMANJOO: No, the spiritual world is not selfish world. It is universal. Spirituality is universal. It is meant for universality. It is not meant for only one individual, that he will become he *jīvanmukta,* and that's all. You will never become *jivanmukta* if you won't elevate others. When you are treading on the path spirituality, you have to make others follow you. This is the reality of spiritual life.

ALICE: But there is a time in your training as a Yogi when you have to pull back a little before

you come out. Is that true?

LAKSHMANJOO: That's true. That is true as long as you are not full elevated, that you do not have to come in world. You must be full elevated yourself and then, when you are elevated, then you can elevate others. Otherwise it will become just like that saying "a blind man leads a blind man."

I.AKSHMANJOO: Shaivism has explained the states of Yogis in four sections. That is, there are four classes of Yogis. First if for beginner, and then onwards there are three other stages of Yogis. The first class of Yogis, that of a beginner, is called *sāmprata* Yogi. The *sāmprata* Yogi is that Yogi who received directions and any initiations from his master for practicing and meditating on Yoga. That is to maintain awareness of one-pointedness. This is called *sāmprata* Yogi. He has obtained the teachings from his master. Of course he is practicing on it, say in the morning and in the evening, but he has not achieved any substantial progress from that. This is the case with the Yogi who is called *sāmprata* Yogi.

There is a second class of Yogis called *khatamama* Yogi. The *khatamama* Yogi is that Yogi who after getting initiation from his master, meditates wholeheartedly day and night and does not lose even one breath without awareness of one-pointedness. He develops one-pointedness throughout the whole day. Although he is doing his worldly activities also, at the same time, he is aware of his one-pointedness. He maintains one-pointedness in Yoga and also in the activities of the world. This Yogi is called *khatamama* Yogi, because he is on the path. But at the same time, he has not achieved what was to be achieved by practice of Yoga.

The third stage of Yogis is called *siddha* Yogi. The *siddha* Yogi is that Yogi who after getting initiation and after practicing day and night on that one-pointedness, achieves some spiritual progress. That is, God-realization. But not to that extent. He achieves God-realization and at the same time knows that there are ignorant persons also living in the world. From his point of view, he has achieved what was to be achieved, but from universal point of view, he sees torture, sadness in other people. He does not harmonize the universally with his own nature, So that is why he feels that there are ignorant persons also living in this world. This state of Yogi is called *siddha* Yogi.

And the fourth stage of Yogis is called *susiddha* Yogi. The *susiddha* Yogi is that Yogi who, after realizing the state of God-consciousness, can make others also realize this same state of spirituality. She achieves powers of Yoga, she has achieved everything, and she is spiritually great. It won't be out of place to mention here that *susiddha* Yogi can liberate this whole universe. And at the same time *susiddha* Yogi is the Yogi who can uplift mankind. *Susiddha* Yogi is a boon for the world. She is the delight of the world, she is pride of the world. So *susiddha* Yogi is the last of Yoga in our Shaivism.

ALICE: [riding in shikara past Shalimar] These gardens were built by a great king?

LAKSHMANJOO: Great King.

ALICE: And he built them for his queen?

LAKSHMANJOO: Yes. His queen. Particularly Shalimar for this queen.

ALICE: And he was a great lover of flowers.

LAKSHMANJOO: Yes, he was a great lover of nature.

ALICE: In Kashmir the flowers are blooming everywhere. It's such a delight.

LAKSHMANJOO: And this lotus, lotus -

ALICE: Yes, the pink lotuses are beautiful. Swamiji, you know I noticed that Yogis seem to have a great affinity for water and for lakes; why is this?

LAKSHMANJOO: Because it is not resistant. It has not courage to refuse.

ALICE: It has no resistance.

LAKSHMANJOO: You can dive, and it won't say No. It is soft.

ALICE: I see. And it goes wherever you go ...

LAKSHMANJOO: There is no courage.

ALICE: Whatever you put it in, it takes its shape. I see.

LAKSHMANJOO: Because earth is not yielding, so Yogis love the water.

ALICE: Because it is yielding. Swamiji, Yogis and Yoga have been connected with Kashmir and the Himalayas for thousands of years. Can you tell me why? What attracts them here?

LAKSHMANJOO: Atmosphere. Cold atmosphere.

ALICE: They like cold.

LAKSHMANJOO: Cold atmosphere is advisable for Yoga, because the practice of Yoga increase heat in body. So it subsides. We don't recognize heat for Yoga. So they have selected this range for their practices. And in the same way there is plenty of water, there are roses, there are lotuses. These lotus leaves- they are in water- but they don't get entangled with water. They are absolutely away from water. The water does not taint them.

ALICE: That reminds me of the Gita where it says that as a lotus leaf lies untouched on the water, that's how the Yogi is supposed to be in the world.

LAKSHMANJOO: And this lotus you find, it is just like the lotus that you find in *samadhi* in your heart.

ALICE: Swamiji, these pink lotuses, they are always connected with Yoga. What is that connection?

LAKSHMANJOO: Connection is- they bloom in sunrise, and when the sun is off, they are closed. And in internal field of spirituality, the sun is said to be the life-giver of incoming and outgoing breath, this sun.

ALICE: Ram.

LAKSHMANJOO: Ram. And then in the center of your breath, that lotus in your heart blooms, shines.

ALICE: And the lotus in the heart looks just like the pink lotus on the lake?

LAKSHMANJOO: Yes. Absolutely like that.

ALICE: You have seen it like that?

LAKSHMANJOO: Yes, I have seen.

........To be continued

Kshemaraja's

Parapraveshika – 2

Entrance into the Supreme Reality

Revealed by Swami Lakshmanjoo

(Transcript of Swami Lakshmanjoo's discourses)

Disk 2 (00.00) start

John: This *śabda tanmātrās* is it the same as *sphoṭa.*

Swamiji: No it is not *sphoṭa, sphoṭa* is created. *Sphoṭa* is created. *Sphoṭa* is experienced, *śabda tanmātrā* is not experienced, it is gone. It is stored, locked. You can't see *śabda tanmātrā*, by some ....

John: *Sphoṭa* you also can't see, but of course, you can experience it.

Swamiji: No you can experience that. There is a difference between *sphoṭa* and *śabda tanmātrā.* And afterwards you have to find out there are five gross elements.

Disk 2 (00:52)

Ākāśamavakāśapradam, vāyuh, saṁjīvanam,
Agnirdāhakaḥ pācakaśa, salilamāpyāyakaṁ
Dravarūpaṁ ca, bhūmirdhārikā,

Ākāśa – ether, wind, fire and water and earth these five elements. *Ākāśaṁ ākāśa is* meant for *avakāśapradam* to give you space, to walk to move. If there was no *ākāśa* you couldn't move your hand. You couldn't move your arm. You can move your arm only when there is space. So *ākāśa*, the *ākāśa* gives you room.

Ākāśamavakāśapradam avakāśa means room, it gives your room. *Vāyuḥ saṁjīvanam*, wind gives you life, *vāyuḥ saṁjīvanam. Agnir dāhakaḥ* fire, the element of fire gives you heat and burning sensation. *Pācakaśca* and cooking also. Cooking is done, you can cook things with the element of *agni. Salilam āpyāyakam dravarūpaṁ ca, salilam* and the element of water is *āpyāyakam*, it will give you *āpyāyana. Āpyāyana* is .....

Joachim: Swelling.

Swamiji: Not swelling.

Joachim: Penetrating.

Swamiji: *Āpyāyana* is giving you some life–full cold sensation. When you are dried, dryness is removed by this element of water. And *drava rūpaṁ ca*, it gives you moistening, it moistures you, it gives you .....

John: Wets you.

Swamiji: .....wetness and gives you life also, cooling life.

Bhūmir dhārikā, earth is *dhārikā*, earth will hold you. If there was no earth nothing will be held. *Bas.* Thirty-six elements are finished.

Now the essence of these thirty-six elements he begins with this *śloka.*

Disk 2 (03.28)

yathā nyagrodhabījasthaḥ śaktirūpo mahādrumaḥ/
tathā hṛidayabījasthaṁ viśvametaccarācaram//
(śloka 24 from Parātrīṁśikā.)

Now you have to understand that these thirty-six elements are classified in three sections. These thirty-six elements are classified in three sections in the field of *mantras*, in the field of sacred word. Sacred word has digested these thirty-six elements in its body–sacred word. That is *mantra*, and that *mantra* is combination of ....

Denise: *Mālinī* and *mātṛikā?*

Swamiji: No, it is not *mālinī mātṛikā.*

.... it is *sauḥ, parā bīja*, it is supreme *parā bīja*. It is not destructive *mantra*, it is creative *mantra* ..... winds up. It winds up the whole cycle of thirty-six elements. It shows you the trick how to wind up all these dirty thirty-six

elements in and rest in the element of *Śiva tattva* in the end. So it is not expansion. It is .....

Stephanie: Winding up.

Swamiji: Winding up.

Stephanie: Not destruction you said.

Swamiji: It is not actually destruction, it is just ....

Joachim: Taking back.

Ernie: Contraction.

Swamiji: ..... taking back, contraction .... Contraction. As a tree in its seed, as tree is contracted in seed, big tree.

Yathā nyagrodha bījasthaḥ–he gives his example–*yathā nyagrodha bījasthaḥ* just as in the *nyagrodha bīja*. Nyagrodha[2] is called fig tree ..... you know fig tree, fig tree? Fig tree is a great tree, the trunk of fig is just ten times bigger than chinar tree, big chinar tree. It produces these .....

Joachim: Roots going down from branches.

Swamiji: ..... going down, and go on, go on; and that trunk become very big. The girth of trunk becomes very big. And you know the seed, the seed is this much, very little, the seed of that fig tree is very little. And you see in that tiny small seed, particle of seed, the *śaktirūpo mahā drumaḥ*, that strength of producing seed such a big tree is there–that strength.

In the same way, in that *sauḥ bīja, parābīja*, this whole universe of thirty-six elements is residing in that *bīja*, is *sauḥ mantra*.

Disk 2 (07:03)

ityāmnāyanītyā parābhaṭṭārikārūpe
hṛidayabīje ntarbhūtam etajjagat I katham

In this way *parābhaṭtarikā rūpe hṛidayabīje*, this is the *bīja* of heart, this is the heart *mantra*, heart *mantra* means this is the essence of all *mantras* ..... what?

It is more than *aham*, i.e. *sauḥ*. It is called, it is nominated as .....

Do you understand?

.... *parābhaṭṭarikā*. In that *mantra antarbhūtametajjagat* this whole universe consisting of thirty-six elements is residing is situated there.

Katham ..... how?

Disk 2 (07:50)

yathā ghaṭaśa rāvādīnāṁ mṛidvikārāṇaṁ
paramārthikaṁ rūpaṁ mṛideva,

Just as *ghaṭaśarāvādīnām* just as, like a *ghaṭa*, *ghaṭa* means.

Joachim: Jug.

Stephanie: Pot?

Swamiji: Not jug, *ghaṭa*–bowl, bowl shape jug, *ghata*.

Denise: Like those *sadhus* carry?

Swamiji: No not.

John: Clay.

Swamiji: Clay, made of clay. That is *ghaṭa* in which you put, *ghaṭa* is just like as you see when we put on *jag* [*havan*] ceremony we put those walnuts in that, that is *ghaṭa*.

Denise: Like you store flour and those things.

Swamiji: Yes.

Denise: Those storage pots, yes?

Swamij: Yes ..... made of clay. That is *ghaṭa*, and *śarāva* is plate. That in which we take *kheer* [rice pudding] afterwards. These are *mṛidvikāra*, these are changes produced by just earth–clay.

What is the essence of all this?

Essence of all these pots and these plates is just clay, you know that clay.

John: Yes.

Swamiji: *Yathā vā*, or just like .....

Disk 2 (09:26)

yathā vā jalādidravajātīnāṁ vicāryamāṇaṁ
vyavasthitaṁ rūpaṁ jalādiāmānyameva bhavati, I

Just like *jalādi drava, jātīnāṁ*, and those things which are produced by watery substance; for instance, ice cream, cold cream, coca cola all these things, the substance of all these things is just water. In the same way ....

Disk 2 (09:59)

tathā pṛithivyādimāyāntānāṁ tattvānāṁ satattvaṁ
mīmāṁsymānaṁ sadityeva bhavet,

... all these elements from *pṛithivī* [earth] right to *māyā* ...

How many elements are they?

Joachim: Thirty-one

Swamiji: Thirty-one elements, right–these are thirty-one elements. He starts from the lower degree of elements.

... from *pṛithivī* to *māyā*, these thirty one elements, *pṛithivyādi māyāntānāṁ tattvānāṁ mīmāṁsyamānaṁ sadityeva bhavet* if you go in the depth of, the background of all these elements, all these thirty-one elements you will find there is just existence–*sat, sat rūpatayā* is the reality of that. They are existing outside, they are situated in outside world, in existence. Existence is *sat*, *sat* is existing.

He classifies this *sauḥ bīja* in three sections. One is *sat*, another is *au* and another is *visarga* [*aḥ*]; *sat, au* and *visarga*–these three sections.

The first part of *sauḥ* is *sat*, and next part of *sauḥ* is *au-au* is *a-ā-i-ī-u-ū-ṛi-ṛī-li-lī-e-ai-o* and *au*, fourteenth vowel, *au* and the last *visarga* is *aḥ*. And these three *mantras*, three parts of *mantras*, digest all these thirty-six elements respectively. First the thirty-one elements are digested, thirty-one elements are digested by this first word.

Which is first word?

Stephanie: *Śat?*

Swamiji: *Śat.*

And *sat* is not actually *sat*, that is what he says:

Disk 2 (12:23)

asyāpi padasya nirūpyāmāṇaṁ dhātvarthvyañjakaṁ pratyayāṁśaṁ visṛijya prakṛitimātrarūpaḥ sakāra evāvaśiṣyate,

If your leave this ...

You call it suffix or prefix–*pratyaya?*

John: Suffix.

Swamiji: Suffix.

... it is with suffix, it is adjusted with suffix, *sat–sa* and *at–at* is suffix. Suffix is meant only just to utter it. Otherwise there is *sa* only.

If you remove this suffix what will remain?

Joachimi: *Sa.*

Swamiji: *Sa* only ... that is what he says.

Asypāpi padasya nirūpyamāṇam dhātvartha vyañjakam. Dhātvartha vyañjakam that is created by *dhātvartha*, the meaning of verbal root, *asbhuvi*, *as* is verbal root. In grammar it is called *asbhuvi*, *as* is meant for *bhuvi*, existence. That which is existing is called *asti*, is existing.

So leave that *pratyaya*-suffix aside, what will remain? There will remain only *sa*. And *sa* is ... have you got pencil? (Swamiji writes the Sanskrit letters "*sa-au-ḥ*") ... *Bas.*

These three make *sauḥ* ... this is mantra, *parā* [supreme]. Thirty-one elements are digested by this mantra [*sa*], and this three elements are digested [in *au*], and one element is digested in *Śiva* and *Śakti* [i.e. *aḥ*]. So there is *sa*.

Disk 2 (14:57)

tadantargatamekatriṁśattatvaṁ,

In that you have to find out that thirty-one elements, are residing in that first word.

Stephanie: *Sa.*

Joachim: And *au* is for *śuddhavidyā tattva, īśvara tattva, sadāśiva tattva?*

Swamiji: *Sadāśiva tattva* yes.

Tataḥ paraṁ, above that, above that state of *mantra* ...

Disk 2 (15:19)

tataḥ paraṁ śudhavidyeśvara-sadāśivatattvāni jñāna-kriyāsārāṇi śaktiviśeṣatvāt aukārebhyupagamarūpe

... *śuddhavidyā* element, element of *īśvara* and *sadāśiva*–these three elements are *jñāna-kriyā sārāṇi*, the essence of knowledge and action. *Śakti viśeṣatvāt* they are *Śakti*, they are the embodiment of *Śakti*.

What is the embodiment of *nara*–individual?

Embodiment of *nara* is ...

John: Thirty-one elements?

Swamiji: Thirty-one elements. Embodiment of *Śakti* is three elements, i.e. *Śuddhavidyā, īśvara* and *sadāśiva*. And *Śakti* and *Śiva* is ...

Stephanie: Is *visarga?*

Swamiji: ... that is *visarga* [*ah*]. *Visarga*, i.e. *Śakti* and *Śiva* is the embodiment of *Śiva*. So the Trika system of Kashmir Shaivism is combined with *Nara, Śakti* and *Śiva*.

Disk 2 (16.16)

araśaktiśivātmakam trikam ...

... you will find in *Parātriṁśikā* Vivaraṇ.[3]

So it is *aukāre,* that three-fold elementary world is digested in *aukāra, aukāra* [the letter *au*].

Aukāra is *abhyupagamarūpe–abhyupagamarūpe:* acceptance, it is just acceptance. It is not in thirty-one elements. Thirty-one elements is scattered, thirty-one elements are scattered, so they are not accepted. When you accept it you keep it, you digest it in your nature, when you accept this.

Acceptance is the thing!

You have to accept it, you have to digest it in your own nature. You will digest it only in *śuddhavidyā, īśvara* and *sadāśiva*–that it *abhyupagama. Abhyupagama* is acceptance.

Do you understand acceptance?

Disk 2 (17:17)

anuttaraśaktimaye ntarbhūtāni/ataḥ paramūrdhvādhaḥ sṛiṣṭrūpo visarjanīyaḥ,

So *antarbhūtāni,* they are residing there [in *au*].

Ataḥ param, above that is *ūrdhvādhaḥ sṛiṣṭi rūpaḥ,* the creative energy and creative energy. One creative energy and another creative energy, i.e. creative energy towards upper creative energy, [and] lower creative energy, i.e. *visarga* [*ah*]. Upper creative energy is of *Śiva* and lower creative energy is of *Śakti.* And both are combined in the cycle of *Śiva.*

First is in the cycle of *nara* [*sa*], second is in the cycle of *Śakti* [*au*] and third is in cycle of *Śiva* [*ah*].

Ataḥ param ūrdhvādhaḥ sṛiṣṭti rūpaḥ, so it is this creative energy above and below. *Visarjanīyaḥ,* that is *visarga,* two points.[4]

Stephanie: *Sauḥ.*

Swamiji: *Sauḥ mantra.*

This is the essence of Trika.

Viśvamayo viśvottīrṇa it is *viśvamaya*–universal and beyond universal [*viśvottīrṇa*].

John: Immanent and transcendent.

Swamiji: Yes, transcendent, yes.

Disk 2 (19:06)

Paramaśiva

evodayaviśrāntisthānatvātnnijasvabhāvaḥ

Paramaśiva eva, **so Lord** ***Śiva, Paramaśiva udaya viśrānti sthāna tvāt*** **he is the state of flowing out and** ***viśrānti*****–resting.**

John: At the same time.

Swamiji: Flowing state and resting state.

Disk 2(19:29)

īdṛiśam hṛidayabījam tattvato yo veda samāviśati ca sa paramārthato dīkṣitaḥ prāṇān dhārayan laukikavadvartamāno

This essence of all *mantras–sauḥ mantra*–if it is perceived in *samādhī* ...

You perceive this *sauḥbīja* in *samādhī* only in the state of *jagadānanda*–this *sauḥ bīja.*

... whoever understands this *bīja* in reality of *samādhi,* and he will get entry also in that *sa paramārthto dīkṣitaḥ* he is in real sense initiated. *Prāṇān dhārayan* no matter if he breathes like ordinary being in this world, *laukika vat vartamāno,* no matter if he has got appetite, if has got to go to bathroom and urating and everything–all these nonsense things he has to do-no matter, he is divine.

Disk 2 (20:33)

jīvanmuktah eva bhavati, dehapati paramaśivabhaṭṭārakaeva bhavati //

When at the time of leaving this physical frame he becomes one with *Śiva.*

Here ends our lecture.

John: What are these three verses here on this?

Swamiji: What ... three verses?

John: Unless my book is wrong?

Swamiji: These?

John: What are those?

Swamiji: These are created by ...

Courtesy Universal Shaiva Fellowship

Abhinavagupta and the Concept of Ignorance in Kashmir Shaivism

Debabrata Sensharma

IGNORANCE IS A TRUTH that all human beings perceive in their life in this world. All schools of Indian philosophical thought take cognizance of its existence in man and discuss its nature as they see it, recognizing that ignorance is universally perceived to be the cause of man's bondage in his mundane life. A brief survey of the conceptualization of ignorance by some representative orthodox schools of Indian philosophy on the nature of ignorance will help in assessing the unique contribution made to the subject by the most illustrious exponent of Kashmir Shaivism, Abhinavagupta. We shall begin our study with an examination of how the *Nyaya* and *Vaiśeṣika* schools conceived it, Because these two schools have been assigned the lowest position in the hierarchy of the schools of Indian philosophy by a well-known Advaita Shaiva writer, Kshemaraja, in this *Pratyabhijñahṛdayam* (Sutra 8), where he says: *tadbhumikāḥ sarvadarśana sthitayah*, "the positions of the various systems of philosophy are only that." The Nyaya-Vaiśeṣika writers conceptualise ignorance to be merely negation or absence of Knowledge in the percipient subject. Thus, ignorance is, in their view, a negative concept which can be eliminated by acquisition of knowledge: *duḥkha-janma-pravṛtti-doṣa mityājñānānam uttarāpaye* (*Nyayasutra* I.I.2, and the *Nyayabhaṣya* thereon, 15). The Samkhya and the Patanjali Yoga schools look upon ignorance as the resultant of the lack of discriminatory wisdom (*vivekajñāna*) in the percipient subject

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between the sentient (*chetana*) *Purusha* and the insentient material (*jada*) *Prakṛti* (cf. SK vs. 64, p. 476 ff, and Vachasapati Misra's commentary thereon). The lack of discriminatory knowledge between these two ultimate components of creation, spirit and matter, produces confusion in the mind of the percipient subject, culminating in the false superimposition of the characteristics of the material *Prakriti* on the spiritual *Purusha*. It is obvious that the dualistic Samkhya-Yoga school's theory of ignorance is positive in character, as opposed to the pluralistic Nyāya-Vaiśeṣika viewpoint, and that ignorance can be destroyed by developing its opposite, discriminatory wisdom, between the two, *Purusha* and *Prakṛti*. The Shankara Vedantins conceive of two forms of ignorance, namely, cosmic ignorance (*samasti* or *mūla ajñāna*), and individual ignorance (*vyaśṭi* or *tmula ajnana*), though their nature and content are held to be identical in essence:

When he is enveloped by defilement (mala), technically called anavamala (i.e. mala caused by the limitation imposed on the self by the Supreme Lord), then the individual does not experience his true divine nature on account of his being limited and contracted by this self-created limitation or āṇavamala

idamajñānam samṣṭi-vyaṣṭi-abhiprāyeṇa ekamanekam ca vyavahryate (VS 76). Cosmic ignorance plays a crucial role in the manifestation of the phenomenal world, while individual ignorance leads to a distorted vision of Reality, thereby causing bondage. Ignorance has been described by the Advaita Vedantins as neither existent (*sat*) on account of its being sublated by the dawn of true knowledge in the individual being, nor non-existent (*asat*), as it is experienced by all individuals on the mundane plane; it, therefore, is indescribable (*anirvaca-nīya*) in positive or negative terms: *ajñānam sadāsadbhyam nirvacanīyam triguṇātmakam jñāna-virodhī-bhāva-rūpam* (ibid 73). Ignorance here has only a phenomenal existence; as soon as one succeeds in elevating oneself to the trans-phenomenal level, ignorance disappears from the experiential horizon of the individual being once and for all.

Against this background of the views of the other orthodox schools, let us now examine the Advaita Shaiva concept of ignorance as conceived by the Advaita Shaiva writers of Kasmir. The earliest references to the concept of ignorance are the two aphorisms in the *Shivasutra* revealed to Vasugupta, the founder of the Advaita Shaiva school in Kashmir. The two identically-worded *sūtras* read thus: *jñānam bandhah* (SS 3.2) Kshemaraja, Abhinavagupta's foremost disciple, says that the word *jñānam* actually signifies in this context "vitiated," or limited, knowledge, which

is tantamount to ignorance (*ajñāna*) (SSV 3.2). This ignorance lies at the root of the bondage of the individual being. When he is enveloped by defilement (*mala*), technically called *anavamala* (i.e. *mala* caused by the limitation imposed on the self by the Supreme Lord), then the individual does not experience his true divine nature on account of his being limited and contracted by this self-created limitation or *āṇavamala*. This lack of knowledge about his true nature is labeled ignorance.

Kshemaraja interprets the word *jñānam* as occurs in the *Shivasūtra* (3.2) as signifying the knowledge of the self produced in the *citta* (internal sense organ, equivalent to *antahkaraṇa*) in the form of its modification (*citta-vritti*) (SSV 128). Since the *citta* is universally acknowledged as of the nature of the three gunas, pleasure (*sattva*), pain (*rajas*) and stupefaction (*tamas*), the knowledge produced in it bears all the characteristics of empirical knowledge. For instance, it implies the experience of duality between subject and object, as also infinite multiplicity. The knowledge arising in the *citta* involving two distinct poles of experience, the knower and the known, is instrumental in the experient's bondage. He is then subject to transmigration in the world. Kshemaraja quotes a verse from the *Tantrasadbhava*, now lost, in his commentary, the *Shivasutra-vimarshini*: "Confined to *sattva*, *rajas* and *tamas* (the three *gunas*), and knowing only that (object of knowledge) which the senses can seize, the embodied being wanders about in the world, moving from one body to another" (ibid).

Abhinavagupta adds another dimension to the Advaita Shaiva conception of ignorance by postulating two distinct kinds of ignorance as existing on two different levels in the personality of embodied beings. These are spiritual ignorance and intellectual ignorance, or paurusha ajñāna and bauddha ajñāna respectively.

Abhinavagupta adds another dimension to the Advaita Shaiva conception of ignorance by postulating two distinct kinds of ignorance as existing on two different levels in the personality of embodied beings. These are spiritual ignorance and intellectual ignorance, or *paurusha ajñāna* and *bauddha ajñāna* respectively. He describes the salient features in the *Tantrāloka* (sadānanda in VS 1.22-23) and the *Tantrasāra* (*ahnīka* I).

According to him, as the Supreme Lord Paramashiva imposes limitations (*sankocha*) on Himself of His free will (*svecchaya*) to become the Universe consisting of an infinite number of subjects (*pramātā*), objects of experience (*prameya*), etc., which indeed are only His self-manifest forms on the mundane plane. His self-experience of His absolute nature (*viśvvottirna rūpa*), in the form of "absolute" I-

experience, or *pūrṇāhantā*, ceases. This self-experience of the Supreme Lord is thus named because it expresses his fullest nature (*paripūrna svabhāva*). When the Supreme Lord is said to voluntarily assume limitation (*sañkocha*) to become the world, a split is created, as it were, in his self-experience (*svātma-parāmarśa*) as a result of which he begins experiencing Himself in the first instance as the experient or subject symbolized by *aham* (I-experience), and the void (*śunya*), and then subsequently as the experient or the subject (*aham*) and the object of experience (*idam*, or not-self appearing to fill up the void or *sunya*, as it were). All this happens in the course of the Supreme Lord's involution (*avaroha*) as the Universe.

It is held that the notion of not-self (*idam*) appears for the first time in His self-experience (*paramarsa*), which then is experienced by him only as His self-extended form (*sphara*), not different from him. His "truncated" self-experience, as *aham* (I-experience) instead of *pūrnāhatma* (integral I-experience), caused by His voluntary act of self-limitation (*ātma-sañkocha*) resulting in the appearance of *idam* or not-self in the background of I-experience, Abhinavagupta designates by the term *pauruṣha ajñāna* (spiritual ignorance).

When the Supreme Lord is said to voluntarily assume limitation (sañkocha) **to become the world, a split is created, as it were, in his self-experience** (svātma-parāmarśa) **as a result of which he begins experiencing Himself in the first instance as the experient or subject symbolized by** aham **(I-experience)**

Abhinava defines *pauruṣa ajñāna* as *ātmani anātmabodha*, or the experience of not-self (*anātma uridam*) in the self (*ātma*). The locus of this self-experience is the percipient subject's mirror of consciousness (*citta-darpana*), with the consciousness serving as the reflecting medium for all his self-experiences. Since this self-experience is produced prior to the creation of *citta* or intellect during the manifestation of the world, it is held to be beyond the reach of the *citta* or the intellect. Abhinavagupta, therefore, posits that *pauruṣa ajañāna*, or spiritual ignorance, being an offshoot of the Supreme Lord's act of assuming limitation in the course of His self-manifestation as the universe, cannot be eradicated by a limited embodied individual through his personal efforts in the form of practice of spiritual discipline (*sādhanā*). Ignorance can be destroyed only by Supreme Lord through the infusion of His grace into His form of the embodied individual, technically called *Śaktipāta*.

The second kind of ignorance, *bauddha ajñāna*

(intellectual ignorance), is created in the intellect or *buddhi* upon the Supreme Lord's being enveloped by *māyā*, and residual impressions of *karma* floating in the sphere of *māyā*, called *māyīyamala* and *kārmamala*, in the course of His self-manifestation as the Universe. Abhinavagupta describes *bauddha ajñāna* as experience in the form of Self in the not-self (anātmani-ātmabodha). It is said that the Supreme Lord, existing on the mundane level in the form of a spiritual monad following His act of self-limitation, is enveloped by *māyīyamala* (defilement in the form of *māyā*), with his self-experience as pure subject (*aham*) becoming completely concealed, allowing only his experience of not-self (*idam*) to remain unaffected by the veil of *māyā* (*māyīyamala*). This happens on the level just below the *śuddha vidyā tattva* in the sphere of *māyā*. A vaccum is created the self-experience of the subject once again after eclipse of the I-experience (*aham*).

Since worldly transactions are not possible in the absence of a subject or agent, the Supreme Lord, in the absence of a subject or agent, the Supreme Lord, in the course of his self-manifestation as the universe, creates the experience of the subject by superposing the experience of the empirical subject on the not-self (*idam* or *anātmā*). As a consequence of this superimposition, ego-experience (*ahaṁkāra*) is created, which takes place in the intellect of the embodied individual. Since the ego-experience is created on the mundane level solely for carrying out worldly transactions, Abhinavagupta treats it as conceptual one (*vaikalpika*), with the intellect of the individual being its locus.

Abhinavagupta therefore holds intellectual ignorance responsible for the creation of ego-experience. As such, it cannot be got rid of until and unless the experience of the self in the real self (ātmani ātmabodha) arises in the intellect of the individual being.

Abhinavagupta therefore holds intellectual ignorance responsible for the creation of ego-experience. As such, it cannot be got rid of until and unless the experience of the self in the real self (ātmani ātmabodha) arises in the intellect of the individual being. He calls this experience the spiritual knowledge (*pauruṣa jñāna*) that arises in the spiritual seeker with the annihilation of *āṇavamala* as a consequence of infusion of Divine Grace, *Shaktipāta*, in the embodied individual. The practice of spiritual discipline cannot accomplish this task. Hence, *Shaktipata*, or the descent of Divine Grace, is invested with so much importance by Advaita Shaiva writers, especially Abhinavagupta.

(Reproduced from the book "Abhinavgupta: Reconsiderations" Edited by Makarand Paranjape and Sunthar Visuvalingam. Courtesy Prof. Makrand Paranjape)

TWO POEMS

Andy Haywards

Oh, Prabhu What Is Thy Bidding?

Loosed of country, clan
And wanting peity furnishings
Still unsettled and knowing not
That ambrosial satisfaction
That slacks the thirst of ages long;
Oh, still wander beside myself
Weakened and deprived
Yet, let me speak positive
With high and artful graces
Heroic proclamations more
Sweetly sung or thundering
In melodic metaphor
And other high-flown and rarified
Ministrations
But, no, a sham they'd be
At this time for sitting here
With a vagrant heart and a vagrant mind
That glory glimpsed but second-hand
Only vaguely gleaned from books
Hear say what?
Certitude and equipoise
Joy and understanding
Verily, said to be
Nearer than the nearest
And found and never lost,
Yet now, not for lack of wanting
Almost resigned in loss and ever losing
Distraught and giving-up
Looking dimly without energy
To reconcile and salve
This ancient empty wound
Of lost and incomplete
Of born and dragging on
To another dying day
Oh, prabhu what is thy bidding?

Magical Musings

To build upon a chance or possibility
Not of stone, brick or cemented frame
But castle's solid and of figment's dreams
Imagined or glimpsed
In misty trammels of passing
And yesterday's suggestions
Something hardly grasped hazily perceived;
Words we craft and use
To prod to life
The sleeping titans
Purple-glazed and diamond-encrusted
Visions and possibilities
Yet dormant and unseen
And then made to rise and be,
Mist-enshrouded and fantastic
And that that might yet be
To startle breathtaking mind and heart
And for eyes to behold unbelieving
Such impossibilities,
But yet, manifest
And held aloft
By that that is the mundane and merely
possible
Whose parameters recede into the unknown
And oft inexplicable,
Ancient stuff, of course
And yet, appearing
As if brand new,
Not that same old dreary curbside
Pavement and dusty day-to-day scene,
Sayest thou?

[In these poems the poet, a long time canadian devotee of Swamiji, expresses his spiritual anguish]

An Analysis of the Concept of KUNḌALINĪ

Moti Lal Pandit

Our purpose here is not so much to delineate upon the historical origins of the concept of *kuṇḍalinī* as much to find out as to how this concept has been made use of within Tantricism, particularly in its Kashmirian version. As the specific goal of Tantrricism in general is to awaken *kuṇḍalinī* from its dormant state, so its techniques that are used for the arousal of *kuṇḍalinī*. It is by making the use of yogic techniques that a yogi expects to reach his soteriological goal of liberation in terms of experiencing complete fusion of his individuality with the Divine Couple, that is, Śiva and Śakti. While explaining the essential steps (*aṅga-s*) of the yogic path, we shall thereby try to find out as to how within Tantricism those yogic techniques have been made use of, and consequently what kind of results their cultivation have given rise to.

The Preliminary Steps

Whatever the philosophical orientation of a yogic school may be, the cultivation of the preliminary steps, as envisaged by the Classical Yoga School of Patañjali, constitutes the basic foundation of every kind of yogic praxis. The steps are so envisaged as would enable the practitioner to realize the soteriological goal of freedom. The freedom that is sought concerns existence in the world itself. All the Indian schools of thought, whether orthodox or heterodox, are of the view that man will experience suffering to the extent he is the ultimate goal of every yogic school. Each yogic school, however, has its own understanding as to the nature of this freedom. There, thus, are different interpretations with regard to the nature of soteric freedom. Whatever be the interpretation concerning the nature of soteric freedom, all yogic schools agree that this transcendental freedom can be achieved only when consciousness is completely introverted. In other words, it is in and through the process of introversion of consciousness that embodied existence is transcended and this transcendence is equated with the autonomy of the self. In order to facilitate the transcendence of empirical existence, the Classical Yoga School of Patañjali has devised certain practical techniques by the use of which the ladder of transcendence can successfully be ascended. The

yogic discipline of Patañjali consists of eight steps, and upon perfecting a particular step one automatically steps into the succeeding step. This discipline of Patañjali with slight alterations, has been accepted by all the yogic schools as the most appropriate method of enabling the adept of gaining control over the senses. Once control over the senses has been gained, it is not difficult for the yogi to reach his real goal, which is that of introversion of consciousness.

The first two steps of the yogic discipline- *yama* and *niyama* are of ethical nature, and so are of general import. The thrust of these two steps is to enable the adept to attain inner purity whereby the control over the dispositions of the mind may be facilitated. It is upon interiorising the essential ethical principles that the mind becomes one-pointed, which means consciousness is saved from diffusion. Since ethical norms of general import and are a part and parcel of general religious life, so we shall not spend our time in explaining as to what these ethical principles are. The real yogic discipline begins from the third step, which is that of "posture" (*āsana*). For a *tāntrika* a posture does not simply signify as to what kind of bodily position the practitioner of meditation should make use of while meditating. For him posture has a broader significance and meaning than what occurs in

It becomes abundantly clear that Tantrism is not so much concerned with the external aspects of yogic techniques as much as with their inner essence. It is for this reason that great emphasis has been laid upon the interiorisation of techniques.

the Classical Yoga of *Patañjali*. For a *tāntrika* it is essential to interiorise the physical posture. Upon interiorising the posture, a *tāntrika* directs his attention upon the "central point" (*madhymā*) that exists between the exhaling and inhaling breaths, between two thoughts, or between two actions. This focusing of attention upon the central point results in the emergence of what the *tāntrikas* call inner posture. It becomes abundantly clear that Tantrism is not so much concerned with the external aspects of yogic techniques as much as with their inner essence. It is for this reason that great emphasis has been laid upon the interiorisation of techniques. This practice of fixing attention upon the central point corresponds to the Buddhist practice of mindfulness (*smriti*). While laying emphasis upon the essence of techniques, Tantrism does not neglect the external aspects of yogic methods. It recognizes the fact that interiorisation of posture is not possible unless the art of physical posture is perfected.

It is upon gaining perfection in the external aspect of the posture that a *tāntrika* attempts at internalizing it. The interiorisation of the posture (*āntrika-āsana*) is accomplished by fixing awareness upon the middle point of two breaths, or two thoughts, or two actions. It is upon the pathway of the

breath that a *tāntrika* is asked to maintain a continuous awareness on and in the center of the inhaling and exhaling breaths. It is this process of fixing awareness on the central point that is really, called the internal posture.

For a *tāntrika* the idea of "central point" fundamentally denotes "the point of conjunction" or "meeting" (*samadhi*). The interiorisation of the posture is completely dependent to what extent awareness upon the central point has continuously been maintained and fixed. In so far as the fixing of attention is concerned, it has to ensue from the beginning to the end of two breaths. A *tāntrika* is however, warned not to engage in this practice either during the night or day. The suitable time for this practice is that of twilight, which is that of dawn or dusk. It is upon gaining perfection in internalising posture that a *tāntrika* steps into the fourth "limb" (*aṅga*) of yogic discipline, which is that of breath control (*prāṇāyāma*).

The leap from the physical "posture" to that of "breath control" is gained the moment a *tāntrika* succeeds in maintaining a continuous awareness on the central point of incoming and outgoing breaths. It is by fixing awareness on the central point that the breath of the adept becomes, progressively and spontaneously, refined. It is the refinement of breath that elevates the adept to an another world, which is that of *prāṇāyāma*. As to how to be established gainfully in the state of *prāṇāyāma*, Tantrism has devised two methods, namely, the method of *ajapa-gyātrī* and that of *cakrodaya*. The adept, while engaged in the practice of the former method, is asked to remain aware on the points where the outgoing and incoming breaths begin and end. The awareness has to be continuous and unbroken. Tantrism, however, recognizes that this method is difficult to practice as very few adepts succeed in perfecting the art of maintaining an unbroken chain of awareness concerning the central point. As this method is difficult to practice, so a *tāntrika* is asked to practice another method, which is that of *cakrodaya*. It is the method of *cakrodaya*, or the method of "the emergence of the wheel," which is preferred by most of the adepts. Being less cumbersome and difficult, a *tāntrika* adept finds it easier to practice. While practicing this method the adept is asked to cultivate awareness in such a manner as would not result in external or internal exertion. The awareness has to be of such a kind that would emerge by itself spontaneously from the center from where the two breaths begin and end.

Our normal breathing is always coarse, rough and irregular. The adept, on account of the coarseness of breaths, is unable to maintain continuous awareness upon the central point of breaths. It is the refinement of breaths that is seen by the *tāntrikas* as the only means of enabling the adept to fix his attention upon the central point of breaths. It is in and through the practice of *cakrodaya* that a *tāntrika* expects to effect refinement in the process of his breathing. The scale of

refinement in breathing is realised to what extent the span of breaths have been lengthened. And the lengthening of breaths is dependent upon *prāṇāyāma*. According to Tantric thinking, a lengthened inhalation or exhalation occupies less space, whereas the shorter ones are believed to be occupying more space. The purpose of refining the breaths as well as of fixing attention upon the central point is to effect introversion of consciousness. The introversion of consciousness is effective to the measure breaths, through the practice of *prāṇāyāma*, have been refined. The adherents of Tantricism claim that the powers of omnipotence and of omnipresence emerge when one has arrived at the condition whereby the space of breaths is reduced by one *tuṭi*. It is through the practice of *cakrodaya* that the movement of breath is lengthened and thereby is reduced the space that short breaths are supposed to be occupying. Further the practitioner of *cakrodaya* is asked that, while lengthening the span of breaths, he must inhale and exhale in such a manner as would result in the audibility of the emerging sound, which means that the internal sound should be audible to those who may be sitting nearby.

Insofar as the commencement of ascendant and descendant breaths is concerned, there are differing views among the practitioners of Tantricism. One school of thought is of the view that "heart" should conduct the incoming and outgoing breaths. The other school of thought thinks that it should the "throat" from where the breaths should commence. Most of the followers of Tantricism think that it is very dangerous to engage in such a practice that allows breath to originate from the heart. Experts in the art of Tantric praxis believe that this practice terminates in the emergence of heat in the heart. The heat not only damages the heart, but also leads to mental derangement. Even there is the danger of death for the one who does not handle this practice with care. The *tāntrikas*, thus, are advised to abandon such practices that are fatal and dangerous. Most of the *tāntrikas*, therefore, prefer the least harmful practices which in the present context means that it should be the throat that should conduct or control breathing.

According to Tantric thinking, a lengthened inhalation or exhalation occupies less space, whereas the shorter ones are believed to be occupying more space. The purpose of refining the breaths as well as of fixing attention upon the central point is to effect introversion of consciousness.

Upon deepening the introversion of consciousness through the process of inhalation and exhalation in terms of fixing awareness upon the central point, the adept thereby is in a position of abandoning the normal states of consciousness namely, the states of waking (*jāgrat*), deep sleep (*suṣupti*) and dreaming (*svapna*). Upon the abandonment of the normal or empirical modes of consciousness, the adept steps into what is called the Fourth (*turīya*). The Fourth is a state of con-

sciousness that emerges at the conjunction of empirical states of consciousness.

Once the proficiency and expertise in the technique of breath control is gained, the adept thereby is ready to move onto the next yogic disciplinary step, which is that of mental abstraction (*pratyāhāra*). The deepening of introversion of consciousness is made effective to the extent the technique of mental abstraction is cultivated intensely. There is, thus, a direct link between the introversion of consciousness and mental abstraction. There is all the possibility of experiencing giddiness or sleep at the level of *prāṇāyāma*, but such type of experiences do not occur at the level of mental abstraction. Instead of sleep or giddiness, the adept may experience a kind of inertia seeping into his organs of action (*karma-indriya-s*). The inertia could be of such a nature that the organs of action might become lifeless, that is, totally dead to the external stimulus. The organs of action thus lose the capacity of initiating any form of action. Insofar as the organs of perception (*jñānendriya-s*) are concerned, they too lose their capacity of functioning in a normal way. Whatever one sees or hears or touches is indistinct and hazy. The mind goes blank, which means it loses the capacity of making any kind of judgement or of making use of the will. This state may be compared to the one which sleepwalking represents. All these experiences indicate that the adept is calling off himself from his immediate environment. It also means that consciousness, by turning upon itself, sinks into its own abyss. These experiences also indicate that the adept is ready to step into the state of the Fourth (*turīya*). Upon gaining entrance into the Fourth state, the adept thereby loses complete interest in that that is out there. This lack of interest in the outside world is the sign of inward journey. It is in terms of the inward journey that the adept attempts to explore the inner realms of consciousness.

The adept upon the commencement of interior journey, is given the opportunity of gaining access to such experiences that are free from the coarseness of empirical experiences. Since the inward experiences are of subtle nature, so it means that no coarse element exists or is involved in it. It is the subtlest aspect (*tanmātrā*) of the five elements that the adept is enabled to have experience of. To have the experience of the subtle aspects of the elements means that consciousness has achieved the highest degree of purity and refinement. This refinement is directly linked to what degree consciousness has been, in the ascetical furnace of interior meditation purified. The purity of consciousness empowers the adept to have the experience even of the subtle aspects of sound, smell and touch. To arrive at

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the subtle aspect of an element, within the yogic parlance, denotes that the experience is of the nature of delight. The experience is as delightful as occurs at the height of sexual orgasm. Although permeated by the flavour (*rasa*) of delight, such experiences, however, are not seen as the sure signs of spiritual advancement. They are, instead, viewed as impediments in the way of spiritual progress, because they distract the attention of the adept from the goal towards which he is expected to move. The adept subsequently goes astray and engages in such activities that terminate in the birth of non-freedom, that is bondage. The adept, therefore is warned not to seek or run after these experiences of delight. The access to the state that is mental is opened up the moment the subtleness of elements is internally produced, and as a consequence of this the unwinding of the mind occurs with great awareness. Accordingly the adept enters the state of Supreme Consciousness. Thus is facilitated the emergence of the state of mental repose (*pratyāhāra*).

The adept sinks into the interior repose of consciousness to the measure he successfully overcomes the impediments that come to be due to the delightful experiences. The very turning away from experiences that are delightful in nature empowers the adept of sundering even the subtlest links with the world. Accordingly *pratyāhāra*, both as a state and as a technique, has been defined as that process whereby one efficaciously actualizes the sundering of bondage with *saṁsāra*. The delinking of consciousness from the external world also means that consciousness is completely emptied of contents of empirical knowledge. The absence of external content in consciousness facilitates the passage for the arising of knowledge that is true (*ṛtambharā*), which means that the adept now knows the real as it is in itself. At this point of introversion or inwardness the movement of breath slows down to the minimum, and consequently the state of complete abstraction (*dhyāna*) is entered.

The awakening of Kuṇḍalinī is not possible unless all the yogic steps are traversed successfully. At the same time complete expertise in the yogic techniques has to be gained before the breath enters the central vein.

Prior to stepping into the state of *dhyāna*, the movement of breath enters the central mystical vein (*suṣumṇā-nāḍī*) and from there the breath rushes downward to the root-cakra (*mūlādhāra-cakra*) where the Kuṇḍalinī is supposed to be lying in the state of inertia or sleep. It is in the state of *dhyāna* in which the arousal of the Kuṇḍalinī is inititated. The awakening of Kuṇḍalinī is not possible unless all the yogic steps are traversed successfully. At the same time complete expertise in the yogic techniques has to be gained before the breath enters the central vein. It is upon gaining complete proficiency in the yogic techniques that precede *dhyāna* that the adept enters into the state of *dhyāna* whereby he can initiate the process of arousal of the Kuṇḍalinī. The state of

dhyāna, thus, corresponds to the awakening of Kuṇḍalinī itself. In the *Spandakārikā* (1.2.24) of Kallata the equating of *dhyāna* with the entrance of breath into the central vein is described thus: "When the Yogi confirms internally that he will

When the adept reaches the final initiation of penetration, it means that the Kuṇḍalinī has reached her final destination, which is the top of the skull, and which is believed to be the abode of Śiva.

do whatever the state of Supreme Consciousness wills, and when he takes the hold of the sound-element (*spanda tattva*), his breathing enters the central vein and rises again in the upward path (*ūrdhva-mārga*) as Kuṇḍalinī".

Upon attaining to the state of *dhyāna*, the adept, for all practical purposes, transcends the normal, or what we may call empirical, mode of perception. Transcendence of normal cognition denotes that one loses the sense of one's identity. At this meditative level the process of visualisation as well as of breathing comes to complete standstill. The meditative absorption is no more dependent upon the focusing of attention upon the central point, viz., the point of conjunction. The adept has gained such meditative dexterity that absorption occurs spontaneously. Also absorption is so deep that every form of mental process ceases to function. As a result of the cessation of mental processes the adept's body, so we are told, is charged with electric current. This charging of the body with an electric current results in the emergence of such an experience that is characterized by the shock of wonder (*camatkāra*). The experience of bliss, of joy, of wonder, in the form of shock, is termed as the initiation of penetration (*videha-dīkṣā*). We shall explain as to what this initiation denotes while discussing the arousal of *prāṇa-kuṇḍalinī*.

The initiation of penetration is of six types. The seventh one is the final one. When the adept reaches the final initiation of penetration, it means that the Kuṇḍalinī has reached her final destination, which is the top of the skull, and which is believed to be the abode of Śiva. Once Kuṇḍalinī reaches the top of the head, the adept thereby steps from *dhyāna* into next limb of Yoga, which is that of *dhāraṇā*. *Dhāraṇā* is that absorptive state in which the mind establishes itself firmly in "the internal reality of Supreme Consciousnes." At the *dhāraṇā* level the practitioner of meditation is asked to adjust to the new situation which has emerged on account of trans-empirical cognition. This trans-empirical cognition results in the monistic view of reality that asserts the essential correspondence between the microcosm and the macrocosm, between the universal and the particular, between *saṁsāra* and *nirvāṇa*. For a *tāntrika* yogi it means that the phenomenal world, prior to its emanation or manifestation, exists as a latent seed in the Absolute, and the Absolute is nothing else but Śiva, or what in philosophical language is called as I-Consciousness.

The body of the adept, at

this point of experience, is charged with energy. The process of breathing, too, regains life. All this indicates that the adept has become proficient in the art of absorption. No exertion of any kind is involved in reaching to the state of absorption. It is spontaneous. While externalising his awareness, the adept thereby does not abrogate awareness. In whatever condition he may be, he is always in the state of absorption. Whether eating, sleeping or walking, the adept remains constantly in the state of the Fourth (*turīya*). Accordingly this state is referred to as that of bliss that is cosmic in nature (*jagadānanda*).

From the state of *dhāraṇā* a tāntrika enters, without any effort or impediment into the final meditative state, which is of indeterminate nature. This meditative indeterminate state of consciousness is technically called the *nirvikalpa-samādhi*. It is so spoken because no content is to be found in consciousness. For this reason this state is also spoken of as a state in which the process of thinking is completely absent. It is upon reaching this indeterminate state of consciousness that the adept experiences the merger of the *Kuṇḍalinī* with *Śiva*. This merger of the *Kuṇḍalinī* with *Śiva* empowers the adept to have the taste of the immortal nectar. Upon tasting the immortal nectar the adept attains to the deathless state, a state that results in the experience of the dissolution of the cosmos into what is called I-consciousness. The ascent of the *Kuṇḍalinī* thus corresponds to the sinking of consciousness through meditative absorption into oneself. This sinking of consciousness into itself terminates in the termination of all links with the outside world. The merger of the *Kuṇḍalinī* into *Śiva* signifies for a *tāntrika*, at the level of experience, the dissolution of the universe in terms of which resorptive movement, in contrast to the emissional one, is actualised by *Śiva*.

The Classification of Kuṇḍalinī

Tantricism has made a tripartite division of the *Kuṇḍalinī*. The tripartite division corresponds to the three levels of manifestation as well as to the three aspects of the Ultimate Reality. The three aspects of the *Kuṇḍalinī* are known as the *parā-kuṇḍalinī* the *cit-kuṇḍalinī* and the *śakti-kuṇḍalinī*. It is the belief of *tāntrikas* that the *Kuṇḍalinī* as the innate power of *Śiva* is responsible in giving rise to the manifest realm by atomising *Śiva* into a multitude of entities. While atomising *Śiva*, *Kuṇḍalinī* itself gets atomised. The *parā-kuṇḍalinī* represents the transcendent state of Reality – and this state is characterised by non-differentiation. It is a state of non-difference and so no bifurcation exists, at this level, in Being. As the innate power of *Śiva*, *parā-kuṇḍalinī* is that energy of *Śiva* through which the manifestation/emission (*visarga*) occurs. Symbolically this state is represented by the two dots one upon the other (:), denoting thereby the Divine Couple as *Śiva* and *Śakti*. The esoteric significance of the two dots indicates the revealing and concealing powers of Śiva.

The *parā-kuṇḍalinī*, as the absolute creatrix, gives rise to the objective world not because of external compulsion or internal necessity, but because of her sovereign freedom and will. As sover-

eign, She can equally choose or not choose to emit the universe out of Herself. Prior to the actual projection or manifestation of the universe, the innate sovereign freedom (*svātantrya*) of the *parā-kuṇḍalinī* is so externalised as would make it possible for the ejection of the sprout of a fertilized seed. This process of externalisation of creative freedom of the Goddess as *Kuṇḍalinī* may be termed as the first phase of creational manifestation. It is in the second phase of the creative activity of the Goddess that the emission of the objective universe is initiated. In the third phase emission of the universe is actualised at that point when the absolute power and freedom of the Goddess are objectified. It is the innate power of freedom of the *parā-kuṇḍalinī* as the Goddess which the *tāntrikas* consider as the basic cause for the emanation of the objectified universe.

The Goddess as *parā-kuṇḍalinī* constitutes the absolute freedom as well as will (*icchā*) of *Śiva*. It is the absolute will of *Śiva* which, while responsible in initiating the process of the universe, is spoken of as Energy (*śakti*). The *parā-kuṇḍalinī* at the metaphysical level, is the embodiment of absolute freedom and will, and so is accordingly seen as representing the essential nature of *Śiva*. The *parā-kuṇḍalinī*, upon the manifestation of universe, atomises herself as the sleeping energy, of which the coiled snake is the symbol. It is this atomic aspect of the *parā-kuṇḍalinī* that is known as the *śakti kuṇḍalinī*. It is as the *śakti kuṇḍalinī* that the *parā-kuṇḍalinī* is thought to be source of light (*prakāśa*) of consciousness (*cit*). As and when the term "light" is made use of, it denotes that power by which consciousness is enabled to have the knowledge of itself as well as of that that is out there. It is as light that knowledge expresses itself through five forms of sound (*śabda*), touch (*sparśa*), form (*rūpa*), taste (*rasa*) and smell (*gaṇdha*). These five modes of apprehending knowledge correspond to the five sensations of seeing, touch, hearing, taste and smell. The *śakti-kuṇḍalinī* represents the creative aspect of the *parā-kuṇḍalinī*, and accordingly is considered to be the seventeenth *kalā* (digit) of the supreme nectar.

The infinitude of *parā-kuṇḍalinī* cannot be experienced by the adept on account of him being subject to the limitations of embodied existence. That which consists of body suffers continuously from the temporal succession of change. The body of the adept, too, is subject to temporal change, which means that it as finite as any other material entity. It is impossible for the finite entity to comprehend or experience that which is infinite, beyond the temporal succession of change, and unlimited. The limited body of the adept has no capacity or power of experiencing the infinite. The adept has the possibility of experiencing the infinitude of the *parā-kuṇḍalinī* at the time of death, that is, at the time when he is in the process of discarding his embodied existence. As and when the adept has the experience of the *parā-kuṇḍalinī*, his experience of her is in terms of what the *tāntrikas* call internal *samādhi*. The experience that the adept has of *parā-kuṇḍalinī* is in terms of unity of Being, that is, the macrocosm and the microcosm are experienced as being identi-

cal. This experience of identity or unity is technically called the *krama-mudrā*. The bliss that results from this experience is of cosmic nature (*jagadānanda*).

The difference between the experience of the *parā-kuṇḍalinī*, the *śakti-kuṇḍalinī*, the *cit-kuṇḍalinī* and the *prāṇa-kuṇḍalinī* is the following. Upon the arousal of *Kuṇḍalinī* the energy of breath that enters the central vein does not touch the spinal cord. It goes, rather, upward without any impediment or interruption. In the case of *cit-kuṇḍalinī* or the *prāṇa-kuṇḍalinī* the energy of breath (*prāṇa-śakti*) has to penetrate the wheels of energy (*cakras*) along the spinal cord. It is upon the penetration of the wheels of energy that the path for *Kuṇḍalinī* is cleared from all obstructions. Once the path is cleared of all obstruction, the *Kuṇḍalinī* ascends, with ease, upward till it reaches the top of the head where She merges in *Śiva*.

Next to the *parā-kuṇḍalinī* is the *cit-kuṇḍalinī*, which, as the embodiment of Energy, empowers individual beings with the power of awareness. An adept gains the capacity of experiencing the *cit-kuṇḍalinī* by employing the various yogic techniques, and one of them is that of the "emergency of the wheel" (*cakrodaya*). This technique consists of in focussing the attention on the central point, or what is called the point of conjunction. The *tāntrikas* think that the central point is that point where two breaths, two thoughts or two actions meet and conjugate. The point of conjunction (*madhyma*) is equated with the void (*śūnya*) of space. The concept of "void" is considered by the *tāntrikas* as the symbol of unimpeded freedom. Since the void of space and the point of conjunction are identical, so it means that the latter, too, represents absolute freedom of *Śiva*. It is by meditating on this central point that the adept by going inward, gains the necessary power of interiorising the extroverted consciousness. Upon having sufficiently turned consciousness inward, the adept thereby is in a position of experiencing the *cit-kuṇḍalinī*. The process of interiorisation of consciousness begins in the following way. An adept, through a focussed and deep concentration, enters the point of conjunction that lies between two breaths, two thoughts or two actions. With the deepening of interiority of consciousness there occurs the slow pace of pulse, of the circulation of blood, and of the breathing movement. There also arises within the crawling sensation as well as the humming sound of a bee. This experience results in the rise of intense delight.

Before we speak further with regard to the experience of the humming sound, it would at this junction be appropriate to dwell upon the esoteric physiology of *Tantricism*. *Tāntrikas* are of the view that there is a central vein, called *suṣumṇā* which is located in the interior void of the spinal cord. The spinal cord in itself is viewed as the symbol of *axis mundi*. To the left and the right of the spinal cord exist two mystical veins namely *iḍā* and *piṅgalā*. It is through these two veins that the normal breath flows in the body. Along the mystical vein of *suṣumṇā* are located six wheels of energy (*śakti-cakras*). The *Kuṇḍalinī*, upon her arousal, moves upwards through the central vein. While moving upward, She

penetrates all the wheels of energy, thereby purifying them from the impurities they may have accumulated. This purification of the wheels of energy facilitates the upward journey of the *Kuṇḍalinī*. Upon reaching the top of the head, which is considered as the transcendent abode of *Śiva*, it is at this place where the *Kuṇḍalinī* merges in *Śiva*, which results in the experience of non-duality.

In addition to *cakrodaya*, there is an another method, which consists of in pushing the incoming and outgoing breaths into the central channel. At the initial stage the breaths may be allowed to descend a little downward. Upon gaining mastery over this technique, the practitioner is asked to collect the breaths at that point where they may slip down to the *mūlādhāra-cakra* or "the root wheel". The point at which the breaths are collected or unified is known as the point of *lambikā*. When the breaths are unified and are ready to descend downward, there occurs the cessation of breathing, which results in the experiencing of choking sensation. At this point of experience the right side of *lambikā* opens up, which facilitates the breaths to descend downward. The normal breathing the right side of *lambikā* remains blocked. The passage to the right side of *lambikā* is opened up through the practice of deep concentration. As a consequence of intense concentration the breaths are unified, and accordingly are allowed to reach the *mūlādhāra-cakra*.

Once the collected breaths enter, through the right side passage of *lambikā*, into the central channel, there emerges such a type of vibration that is experienced upon the closure of the opening of ears. The breaths, once in the *mūlādhāra-cakra*, arouse the *Kuṇḍalinī* from her sleep. The awakening of *Kuṇḍalinī* results in the penetration of the wheel of energy, namely, of the *mūlādhāra-cakra*. Once the wheel of energy is penetrated by the *Kuṇḍalinī*, it begins to revolve clockwise at an unimaginable speed. It is the first authentic experience that a practitioner experiences upon the arousal of *Kuṇḍalinī*.

The breaths as a unified whole become one with the *Kuṇḍalinī* upon reaching the lowest wheel of energy. Once in this wheel, they facilitate the arousal of *Kuṇḍalinī* from the state of sleep in which She finds herself upon becoming atomized by reducing herself to the manifest categories. The *Kuṇḍalinī*, upon arousal moves upwards from the lowest wheel of energy towards the wheel that is above it, namely, the "navel wheel" (*nābhi-cakra*). Once in this wheel, the *Kuṇḍalinī* penetrates it, and consequently makes it to rotate like a wheel. At the same time the yogi experiences as if both the wheels – the root-wheel and the navel-wheel – are revolving simultaneously and together. While both the wheels revolve, they produce such vibratory sounds that are so pleasing that they enrapture the mind.

From the navel-wheel the *Kuṇḍalinī* moves onto the next wheel, which is known as the heart-wheel (*hṛt-cakra*). While penetrating this wheel of energy, the *Kuṇḍalinī* makes it to revolve along with the other two wheels that lie below it. The experience that the yogi has is that of rotating movement of all the three

wheels. The yogi even experiences the presence of the spokes of the wheels. From this wheel of energy the *Kuṇḍalinī* moves onto the next wheel, which lies in the throat and is accordingly known as the throat-wheel (*kaṇṭha-cakra*). From the throat-wheel She moves onto the wheel of energy that lies between the two eyebrows (*bhrūmadhya*). The *Kuṇḍalinī* does not move any further for such practitioners who are solely interested in worldly pleasures, that is, in the attainment of magical powers (*siddhis*). The *Kuṇḍalinī*, however, moves towards the top of the head in case of such practitioners who are desirous of liberation from human bondage. Upon reaching the top of the head, the *Kuṇḍalinī* no more has an atomized existence. By merging in the Supreme Consciousness, which is Paramshiva, She attains the undifferentiated condition, which for the yogi means that he no more experiences himself to be separate from his ontological ground. This merger, at the anthropomorphic level, is seen as the unification of the Divine Couple, that is, of *Śiva* and *Śakti*. Also this unification is equated with the experience of unity that occurs between male and female when engaged in sexual intercourse. The resultant orgasmic-like delight is termed as "the celebration of supreme union" (*mahāmelapa*). This pleasurable experience, in symbolic terms, is said to be of the nature of nectar. Upon drinking the immortal nectar of bliss, the yogi thereby has the experience of the soteric bliss, or the bliss that emerges upon attaining to the state of liberation.

The yogi, while engaged in the practice of the arousal of *Kuṇḍalinī* from her state of dormancy, should remain cautious of the fact that the arousal must not take place in a reverse order. Such an arousal is said to be of ghostly nature (*piśācāvesha*). If the arousal occurs in a reverse order, then the *Kuṇḍalinī* does not move upward from the *mūlādhāra-cakra* to the top of the head. Rather the movement of the energy of breath is downward from the middle of the eyebrows to the *mūlādhāra-cakra*. Such an arousal is not at all beneficial. It may prove fatal to the well-being of the yogi.

Once the *Kuṇḍalinī* is awakened, she moves upward. In her upward journey she penetrates all the wheels of energy that are located along the spinal cord. This process of penetration of wheels of energy is known as the piercing initiation (*vedha-dīkshā*). The penetration that occurs is dependent upon the inner dispositions of the yogi that he may be having at the time of penetration. Abhinabagupta describes this process of penetration in the following words. "This initiation of penetration is described in different ways in the Tantras. Here the yogi has to experience the initiation of penetration whereby he rises from one wheel of energy to another. As a consequence of this, he simultaneously experiences the *cakras* in motion. Subsequently (the yogi), on account of this penetration, possesses the eight powers of Yoga."

The Penetration of the Wheels of Energy

The number of penetrations corresponds to the number of wheels of energy, which are said to be six. Each generation gives rise to an experience that is appropriate to it. The first penetration is

known as *mantra vedha*. This penetration occurs in yogi of such type who is desirous of experiencing the fullness of I-consciousness. As a consequence of *mantra-vedha*, the yogi has the experience of the rising of *prāṇa-kuṇḍalinī* in the form of *mantra*. The expression of *mantra* could be in the form of *Oṁ*, *Śiva*, *ahaṁ*, *sohaṁ*, etc. Upon the emergence of *Kuṇḍalinī* in the form of *mantra*, there occurs the experience that is joyful and full of delight. The breath of joy, upon its emergence, penetrates all the wheels of energy from the *mūlādhāra* to the *sahasrāra*.

The second kind of penetration is called the *nāda-vedha* or "the penetration by sound". This kind of penetration occurs in such a yogi who is desirous of leading people to the soteriological goal of liberation. Insofar as the arousal of *Kuṇḍalinī* is concerned, it takes place in the form of sound (*nāda*). As the sound is constitutive of speech, so it is through the spoken word (*mantra*) that the yogi is empowered to explain and describe the nature of the Absolute.

The third penetration is known as *bindu-vedha* or "concentrated penetration". This penetration is actualized in yogis of such type who seek sensual pleasures and occult powers. In yogis of this type the joyful breath is transformed into semen (*hindu vīrya*). The yogi of this type, upon the arousal of *prāṇa-kuṇḍalinī*, experiences the pervasion of semen from the bottom wheel of energy to the top one. The ecstatic delight that occurs on account of the presence of semen in equated with the delight that one experiences at the height of sexual orgasm.

The fourth penetration is called *śakta-vedha* or "the energetic penetration". This penetrative initiation occurs in yoga is who want to be strong both mentally and physically. The yogi of this type experiences the upward movement of the *Kuṇḍalinī* to be like that of an ant. Also the yogi experiences the transformation of breath into pure energy. As a consequence of this experience, he thinks of himself as the embodiment of pure energy. Even the sound that emerges upon the arousal of *Kuṇḍalinī* is of the nature of an electric current.

The fifth penetration is known as *bhujaṅga-vedha* or

As a consequence of mantra-vedha, the yogi has the experience of the rising of prāṇa-kuṇḍalinī in the form of mantra. The expression of mantra could be in the form of Oṁ, Śiva, ahaṁ, sohaṁ, etc.

the "snake-like penetration". This type of penetration is actualized in such yogis who visualize *Kuṇḍalinī* in the form of a snake. The arousal of *Kuṇḍalinī* in yogis of such type occurs in the form of a snake. Upon its arousal, the *Kuṇḍalinī* as snake, when stretching upwards, keeps its tail in the lowest wheel, which is the *mūlādhāra*.

The last penetrative initiation is known as *parā-vedha* or "transcendental penetration". This penetration is for the yogi who is desirous of nothing else than to have the experience of the presence of *Śiva*. The yogi who has this penetration sinks into the repose of all pervasive I-consciousness, which is nothing else but *Śiva* itself.

उत्पलदेवाचार्य कृत

श्री शिवस्तोत्रावली

व्याख्या : ईश्वरस्वरूप स्वामी लक्ष्मणजू



समावेशात्मक भक्ति का रस–स्रोत है उत्पलदेव का प्रसिद्ध स्तोत्र ग्रंथ "शिवस्तोत्रावली"। कश्मीर शैवमत के दार्शनिक संदर्भों की भी उसमें कौंध है। शिव के प्रति अनन्य प्रेम की ऐसी मार्मिक अभिव्यक्ति इन स्तोत्रों में हुई है कि लगता है उत्पलदेव ने उनमें अपना हृदय उंडेल कर रखा है। इन स्तोत्रों को गा–गाकर ईश्वरस्वरूप स्वामी लक्ष्मणजू भाव–विभोर हो जाया करते थे। इस ग्रंथ के अनूठे आस्वाद को सामान्य पाठकों तक पहुंचाने के लिए हम श्रृंखलाबद्ध रूप से प्रस्तुत कर रहे हैं मूल स्तोत्रों सहित स्वामी जी द्वारा की गई उनकी अंतदृष्टिपूर्ण व्याख्या।

भक्तिविलास नामक छठा व सातवां स्तोत्र

छठा स्तोत्र

प्रस्तुत स्तोत्र का दूसरा नाम 'अध्वविस्फुरण' भी है। किसी अज्ञात अन्तःप्रेरणा के द्वारा आगे बढ़ने का सही साधनामार्ग सूझने को अध्वविस्फुरण कहते हैं।

क्षणमात्रमपीशान वियुक्तस्य त्वया मम।
निबिडं तप्यमानस्य सदा भूया दृशः पदम् ।। 1 ।।

अन्वयः – ईशान! क्षणमात्रम् अपि त्वया वियुक्तस्य निबिडं तप्यमानस्य मम दृशः पदं सदा भूयाः।

ईशान– हे ईश्वर!, **क्षणमात्रम्**– क्षण मात्र के लिए, **अपि**– भी, **त्वया**– आप से, **वियुक्तस्य**– अलग होने पर (मैं), **निबिडं**– अत्यन्त, **तप्यमानस्य**– सन्तप्त होता हूं (अतः), **मम**– (आप) मेरे, **दृशः**– ज्ञान-चक्षु का, **पदं**– विषय, **सदा**– सदा अर्थात् लगातार, **भूयाः**– बने रहें (अर्थात् मैं क्षण भर भी आप के साक्षात्कार के आनन्द से वंचित न रहूं)।।

हे ईशानदेव! मैं पलभर के लिए भी आपसे अलग होने की दशा में (अर्थात् व्युत्थान की अवस्था में) असह्य संताप से पीड़ित होने लगता हूँ, अतः आप प्रति समय मेरी 'दृष्टि'– अर्थात् ज्ञान की दृष्टि के विषय बने रहिए।

वियोगसारे संसारे प्रियेण प्रभुणा त्वया।
अवियुक्तः सदैव स्यां जगतापि वियोजितः।। 2 ।।

अन्वयः– (प्रभो) जगता वियोजितः अपि (अहं) वियोगसारे (अस्मिन्) संसारे प्रियेण त्वया प्रभुणा अवियुक्तः एव सदा स्याम्।

(**प्रभो**– हे स्वामी!), **जगता**– जगत् से, **वियोजितः**– अलग होते हुए, **अपि**– भी, (**अहं**– मैं), **वियोग**– वियोग ही, **सारे**– सार है जिस का, ऐसे, (**अस्मिन्**– इस), **संसारे**– संसार

में, **प्रियेण**– अत्यन्त प्रिय, **त्वया**– आप, **प्रभुणा**– प्रभु से, **अवियुक्तः एव सदा स्याम्**– कभी अलग न हो जाऊं।।

(हे कल्याणकारी शिव!) जुदाई संसारभाव का निचोड़ है, ऐसी परिस्थिति में जगत से बिछुड़ने पर भी मैं आप अत्यन्त प्रिय स्वामी से अवियुक्त ही बना रहूँ– (तात्पर्य यह कि वियुक्त (जुदा) न होन पाऊँ।

कायवाङ्मनसैर्यत्र यामि सर्वं त्वमेव तत्।
इत्येष परमार्थोऽपि परिपूर्णोऽस्तु मे सदा।। 3।।

अन्वयः– (भगवन्) कायवाक्मनसैः यत्र यामि तत् सर्वं त्वम् एव इति एषः परमार्थः अपि मे सदा परिपूर्णः अस्तु।

(भगवन्– हे भगवान्!), **काय**– "शरीर, **वाक्**– वाणी, **मनसैः**– और मन से, **यत्र**– जहाँ कहीं भी, **यामि**– (मैं) विचरता हूँ, **तत् सर्वं**– वह सब कुछ, **त्वम् एव**– आप का ही स्वरूप है", **इति एषः**– यह बात, **परमार्थः**– (सैद्धान्तिक रूप में) सत्य होते हुए, **अपि**– भी, **मे**– मेरी दशा में, **सदा**– सदा, **परिपूर्णः**– (समावेश में प्रत्यक्ष रूप में) सिद्ध, **अस्तु**– होती रहे।।

(हे शंकर!) मैं शरीर, वाणी या मन के द्वारा चाहे जहां कहीं भी जाऊँ वह सारा आप ही का स्वरूप है, यह स्थिति परमार्थ सत्य होने पर भी मेरे लिए हमेशा पूर्णतया प्राप्त होती रहे– तात्पर्य यह कि समावेश की अवस्था में मुझे हमेशा इस यथार्थ का साक्षात्कार होता रहे।

निर्विकल्पो महानन्दपूर्णो यद्वद्भवांस्तथा।
भवत्स्तुतिकरी भूयादनुरूपैव वाङ्मम ।। 4 ।।

अन्वयः– (प्रभो) यद्वत् भवान् निर्विकल्पः (च) महानन्पूर्णः तथा भवस्तुतिकरी मम वाक् (अपि) (भवत्–) अनुरूपा एव भूयात्।

(प्रभो– हे प्रभु!), **यद्वत्**– जिस तरह, **भवान्**– आप, **निर्विकल्पः**– निर्विकल्प, (**च**– और), **महानन्दपूर्णः**– पूर्ण हैं, **तथा**– उसी तरह, **भवत्**– आप की, **स्तुतिकरी**– स्तुति करने वाली, **मम**– मेरी, **वाक्**– वाणी, (**अपि**– भी), (**भवत्**– आपके), **अनुरूपा एव**– समान ही (अर्थात् निर्विकल्प और परमानन्दपूर्ण), **भूयात्**– हो जाय।

(हे ईश्वर!) जिस प्रकार आप (स्वरूपतः) विकल्पों से परे एवं असीम आनन्द से भरित हैं, उसी प्रकार आपकी स्तुति करने वाली यह मेरी वाणी भी उसी अनुपात में (पारवंड) से रहित एवं रसपूर्ण) बनी रहे।

भवदावेशतः पश्यन् भावं भावं भवत्मयम्।
विचरेयं निराकाङ्क्षः प्रहर्षपरिपूरितः ।। 5 ।।

अन्वयः– (प्रभो) भवत् आवेशतः (अहं) भावं भावं भवत् मयं पश्यन् (एवं) निराकांक्षः (तथा) प्रहर्षपरिपूरितः सन् विचरेयम्।

(प्रभो– हे ईश्वर!), **भवत्**– आप (के स्वरूप में, **आवेशतः**– समाविष्ट होने से, (**अहं**– मैं), **भावं भावं**– प्रत्येक वस्तु को, **भवत्मयं**– आप का ही स्वरूप, **पश्यन्**– समझता रहूं, (**एवं**– और), **निराकांक्षः**– आकांक्षाओं से रहित, (**तथा**– तथा), **प्रहर्ष**– परमानन्द रूपी हर्ष से, **परिपूरितः**– पूर्ण, **सन्**– होकर, **विचरेयम्**– विहार करता रहूं।

(हे शशिशेखर!) आपके स्वरूप में पूरी तरह समाविष्ट होने के प्रभाव से हरेक प्रमेयभाव को शिवरूप ही अनुभव करता हुआ मैं अभिलाषाओं से हीन ओर अलोकसामान्य हर्ष से युक्त अंतस् वाला बनकर विचरण करता रहूँ।

भगवन्भवतः पूर्णं पश्येयमखिलं जगत्।
तावतैवास्मि सन्तुष्टस्ततो न परिखिद्यसे ।। 6 ।।

अन्वयः– भगवन् (अहं) अखिलं जगत् भवतः पूर्णं पश्येयम् तावता एव सन्तुष्टः अस्मि ततः (त्वं) न परिखिद्यसे।

भगवन्– हे भगवान्, (**अहं**– मैं), **अखिलं**– समस्त, **जगत्**– संसार को, **भवतः**– आप के स्वरूप से, **पूर्णं**– परिपूर्ण (ही), **पश्येयम्**– समझता रहूं, **तावता**– उतने से, **एव**– ही, **सन्तुष्टः**– (मैं) संतुष्ट (अर्थात् परमानन्द– पूर्ण), **अस्मि**– हो जाऊंगा, **ततः**– उस के पश्चात्, (**त्वं**– आप), **न**– नहीं, **परिखिद्यसे**– खिजाये जाएंगे (अर्थात् फिर मैं अपनी प्रार्थनाओं से आप को कभी नहीं खिजाऊंगा)।।

हे भगवान्! मैं केवल इतने से ही संतुष्ट हूँ कि सारे जगत् को आपके प्रकाश से परिपूर्ण अनुभव करता हूँ, इसी कारण से आपको इससे और अधिक कष्ट नहीं दे रहा हूँ– (तात्पर्य यह कि दूसरी अवर सिद्धियों की मांग करने से आपको क्लेश नहीं पहुँचा रहा हूँ।

विलीयमानास्त्वय्येव व्योम्नि मेघलवा इव।
भावा विभान्तु मे शश्वत्क्रमनैर्मल्यगामिनः ।। 7 ।।

अन्वयः– (प्रभो) व्योम्नि विलीयमानाः मेघलवाः इव भावाः शश्वत्क्रमनैर्मल्यगामिनः त्वयि एव (विलीयमानाः मे विभान्तु।

(**प्रभो**– हे ईश्वर!), **व्योम्नि**– आकाश में, **विलीयमानाः**– लीन बने हुए, **मेघलवाः**– मेघखंडों की, **इव**– भान्ति, **भावाः**– (संसार के सभी) पदार्थ, **शश्वत्**– सदा के लिए, **क्रम**– क्रमपूर्वक (बिना प्रत्यवाय के), **नैर्मल्य**– निर्मलता (अर्थात् शुद्ध चिद्रूपता) को, **गामिनः**– प्राप्त हो कर, **त्वयि**– आप के स्वरूप में, **एव**– ही, (**विलीयमानाः**– लीन बने हुए), **मे**– मुझे, **विभान्तु**– दिखाई दें।

(हे प्रभु!) जिस प्रकार आकाश में छोटे–छोटे बादलों के खंड आकाश में ही विलीन होते हुए दिखते हैं, उसी प्रकार मुझे धीरे धीरे निर्मल बनते हुए सारे प्रमेयभाव हमेशा आपके ही स्वरूप में लय होत हुए दिखने लगें।

स्वप्रभाप्रसर ध्वस्तापर्यन्तध्वान्तसन्ततिः।
सन्ततं भातु मे कोऽपि भवमधयाद्भवन्मणिः।।8।।

अन्वयः– (भगवन्)स्वप्रभा– प्रसरध्वस्त अपर्यनतध्वान्त सन्ततिः कोऽपि भवत्मणिः मे भवमध्यात् सन्ततं भातु।

(**भगवन्**– हे ऐश्वर्य– संपन्न प्रभु!) **स्वप्रभा**– अपनी दीप्ति के, **प्रसर**– प्रसार से, **ध्वस्त**– समूल नष्ट किया है, **अपर्यन्त**– अथाह, **ध्वान्त**– अज्ञान रूपी, **सन्ततिः**– घना अंधकार जिस ने, ऐसा, **कोऽपि**– अलौकिक, **भवत्**– आप (का स्वरूप रूपी), **मणिः**– (चिन्तामणि) रत्न, **मे**– मुझे, **भव–मध्यात्**– इस संसार में ही, **सन्ततं**– सदा, **भातु**– दृष्टिगोचर होता रहे।

(हे भगवान् शितिकंठ!) अपने प्रकाशविस्फार से घने अंधकार के असीम विस्तार को चीरता हुआ आप जैसा 'मणि'– अर्थात् चिन्तामणि मुझे सदा इस संसारभाव में ही चमकता हुआ दिखता रहे।

कां भूमिकां नाधिशेषे किं तत्स्याद्यन्न ते वपुः।
श्रान्तस्तेनाप्रयासेन सर्वतस्त्वामवाप्नुयाम् ।। 9 ।।

अन्वयः– (शंकर) (त्वं) कां भूमिकां न अधिशेषे (च) तत् किं (वस्तु) यत् ते वपुः न स्यात् तेन श्रांतः (अहं) त्वाम् अप्रयासेन सर्वतः अवाप्नुयाम्।

(**शंकर**– हे कल्याणकारी भगवान्!), (**त्वं**– आप), **कां**– किस, **भूमिकां**– अवस्था में, **न**– नहीं, **अधिशेषे**– रहते हैं (अर्थात् सभी अवस्थाओं में ठहरे हुए हैं), (**च**– और), **तत्**– वह, **किं**– कौन सी, (**वस्तु**– वस्तु है), **यत्**– जो, **ते**– आप का, **वपुः**– स्वरूप, **न**– नहीं, **स्यात्**– हो सकती? (अर्थात् प्रत्येक वस्तु आप का ही स्वरूप है।), **तेन**– इसलिए, **श्रांतः**– (**स्वरूप**– अप्रथा से संसार में चिरकाल से) दुःखी बना हुआ, (**अहं**– मैं), **त्वाम्**– आपको, **अप्रयासेन**– बिना प्रयास के ही, **सर्वतः**– प्रत्येक स्थान पर (अर्थात् जहां कहीं भी मैं चाहूं), **अवाप्नुयाम्**– प्राप्त करूं (अर्थात् देखूं)।

हे भगवान्! आप किस अवस्था में व्यापक नहीं हैं? वह कौन सा भाव है जो आपका स्वरूप न हो? अतः

(जन्म-जन्मान्तरों का) थका-मांदा मैं, कोई आयास करने के बिना, हरेक स्थान पर आपको प्राप्त करता रहूँ।

भवदङ्गसम्भोगः स्वेच्छयैव मे।
घटतामियति प्राप्ते किं नाथ न जितं मया।।10।।

अन्वयः– नाथ भवत् अंगपरिष्वंग संभोगः मे स्वेच्छया एव घटताम् इयति प्राप्ते (सति) किं मया न जितम्।

नाथ– हे प्रभु! **भवत्**– आप के, **अंग**– शरीर के, **परिष्वंग**– आलिंगन का, **संभोगः**– (परम-समावेश रूपी) चमत्कार, **मे**– मुझे, **स्वेच्छया**– अपनी इच्छा से, **एव**– ही, **घटताम्**– सिद्ध हो जाय (अर्थात् प्राप्त होता रहे), **इयति**– इतना, **प्राप्ते (सति)**– प्राप्त होने पर, **किं**– क्या, **मया**– मैंने, **न जितम्**– नहीं जीता? (अर्थात् उस दशा में मैं सर्वोच्च आत्मस्थान को प्राप्त करूंगा।

हे स्वामी! मुझे इच्छा होने के तत्काल ही आपको गले लगाने का 'सम्भोग'– अर्थात् समावेशमय चमत्कार सिद्ध होता रहे, क्योंकि इतना ही सिद्ध हो जाने पर मैं समझूंगा कि मैंने क्या नहीं पाया? – (अर्थात् सब कुछ पाया)।

प्रकटीभव नान्याभिः प्रार्थनाभिः कदर्थना।
कुर्मस्ते नाथ ताम्यन्तस्त्वामेव मृगयामहे ।। 11 ।।

अन्वयः– नाथ (त्वं) प्रकटी भव अन्याभिः प्रार्थनाभिः (वयं) ते कदर्थनाः न कुर्मः ताम्यन्तः (वयं) त्वाम् एव मृगयामहे।

नाथ– हे स्वामी!, (**त्वं**– आप), **प्रकटी भव**– प्रकट हो जाइए (अर्थात् स्वरूप-साक्षात्कार से हमें आनन्दित कीजिए), **अन्याभिः**– (अणिमा आदि संबंधी) अन्य, **प्रार्थनाभिः**– प्रार्थनाओं से, (**वयं**– हम), **ते**– आप को, **कदर्थनाः**– कष्ट, **न कुर्मः**– नहीं देते हैं, **ताम्यन्तः**– (आप के वियोग से) दुःखी हो कर, (**वयं**–हम), **त्वाम् एव**– आप की ही, **मृगयामहे**– टोह लेते हैं (अर्थात् आप को ही प्राप्त करना चाहते हैं)।

हे स्वामी! हम विरह के मारे केवल आपको ढूँढ़ रहे हैं (कृपया हमें दर्शन दीजिए, इससे बढ़कर और याच्ञाएँ करने से हम आपको कष्ट देना नहीं चाहते हैं।

जगत् का कल्याण हो।

आर्तयो ग्लानिसंभूता ग्लानिश्चाज्ञानजा स्मृता।
अज्ञानशातने शक्तो यस्तस्मै शूलिने नमः।।

(छठा स्तोत्र समाप्त)

♦♦♦♦♦♦♦

सातवां स्तोत्र

प्रस्तुत स्तोत्र का दूसरा नाम 'विधुरविजय' भी है। इस शब्द के दो खंड हैं: विधुर + विजय। किसी भी प्रकार के मानसिक उद्वेग, व्याकुलता या दुःख पर विजय प्राप्त करने को विधुरविजय कहते हैं।

त्वय्यानन्दसरस्वति
समरसतामेत्य नाथ मम चेतः।
परिहरतु सकृदियन्तं
भेदाधीनं महानर्थम् ।। 1 ।।

अन्वयः – नाथ त्वयि आनन्द सरस्वति समरसताम् एत्य मम चेतः भेद अधीनं इयन्तं महानर्थं सकृत् परिहरतु।

नाथ– हे स्वामी!, **त्वयि**– आप, **आनन्दसरस्वति**– आनन्द– सागर में, **समरसताम्**– समरसता को, **एत्य**– प्राप्त हो कर, **मम**– मेरा, **चेतः**– हृदय, **भेद अधीनं**–भेद-प्रथा पर आश्रित (अर्थात् भेद-प्रथा से होने वाली), **इयन्तं**– (अज्ञान रूपी) इतनी, **महा-अनर्थं**– बड़ी आपत्ति को, **सकृत्**– एक बार ही (अर्थात् सदा के लिए), **परिहरतु**–दूर करें।

हे स्वामी! मेरा चित्त आप आनन्दसागर में समरस (एकाकार) बनकर, भेदभाव पर पनपने वाली विपरीत

चित्तवृत्तियों के रूपवाले अनर्थ के इतने बड़े पुलिंदे को, एक ही बार, मलियामेट कर डाले।

एतन्मम न त्विदमिति
रागद्वेषादिनिगडदृढमूले।
नाथ भवन्मयतैक्य-
प्रत्ययपरशुः पतत्वन्तः ।। 2 ।।

अन्वयः- नाथ एतत् मम (अस्तु) इदं तु न इति रागद्वेष आदि निगड दृढ-मूल भवन्मयताऐक्यप्रत्ययपरशुः अन्तः पततु।

नथ- हे स्वामी!, **एतत्**- "यह (सुखदायक वस्तु), **मम**- मुझे, (**अस्तु**- मिले), **इदं**- यह (दुःखदायक वस्तु), **तु**- तो, **न**- न (मिले)'', **इति**- इस प्रकार के, **राग-द्वेष**- राग, द्वेष, **आदि**- आदि रूपी, **निगड**- बेड़ियों की, **दृढ-मूले**- कठिन जड़ पर, **भवन्मयता**- आप के स्वरूप के साथ, **ऐक्य**- एकता का, **प्रत्यय**- पूर्ण विश्वास (अथवा पूर्ण आनन्द) रूपी, **परशुः**- फरसा, **अन्तः**- बीच में ही, **पततु**- आ पड़े (अर्थात् राग द्वेष आदि को तहस-नहस कर दे)।

हे स्वामी!-"अमुक वस्तु (मेरे लिए सुखद होने के कारण) मुझे मिलनी चाहिए, लेकिन अमुक वस्तु (मेरे लिए अनिष्टकारक होने के कारण) मुझे नहीं चाहिए'- इत्यादि प्रकार की राग-द्वेषमयी चित्तवृत्तियों की हथकड़ियों के मूल पर ही, आपके साथ मेरे समरस बन जाने की श्रद्धा के रूपवाला कुल्हाड़ा पड़े।

गलतु विकल्पकलङ्कावली
समुल्लसतु हृदि निरर्गलता।
भगवन्नानन्दरस-
प्लुतास्तु मे चिन्मयी मूर्तिः ।। 3 ।।

अन्वयः- भगवन् (मे) विकल्पकलंकावली गलतु हृदि निरर्गलता समुल्लसतु (एवं) मे चिन्मयी मूर्तिः आनन्द रसप्लुता अस्तु।

भगवन्- हे भगवान्!, (**मे**-मेरे), **विकल्प**- संकल्प-विकल्प रूपी, **कलंक**- कलंक की, **आवली**- माला, **गलतु**- नष्ट हो जाय, **हृदि**- (मेरे) हृदय में, **निरर्गलता**- पूर्ण स्वतंत्रता (का भाव), **समुल्लसतु**- चमक उठे, (**एवं**- और), **मे**- मेरी, **चिन्मयी**- चैतन्यमयी, **मूर्तिः**- मूर्ति, **आनन्दरस**- आनन्द के रस से, **प्लुता**- आप्लावित, **अस्तु**- हो जाय।।

हे भगवान्! विकल्परूपी कालिख की परतें गल जाएं, हृदय की स्वतंत्रता फूले और फले, और मेरी चैतन्मयी मूर्ति (समावेशमय) आह्लाद के रस से तराबोर हो जाए।

रागादिमयभवाण्डक-
लुठितं त्वद्भक्तिभवनाम्बिका तैस्तैः।
आप्याययतु रसैर्मां
प्रवृद्धपक्षो यथा भवामि खगः ।। 4 ।।

अन्वयः-(परमात्मन्) राग आदि मय भवअण्डक लुठितं मां त्वद्भक्तिभावना- अम्बिका तैः तैः रसैः आप्याययतु यथा (अहं) प्रवृद्धपक्षः खगः भवामि।

(**परमात्मन्**- हे परमेश्वर!), **राग-आदि**- राग, (द्वेष) आदि से, **मय**- भरे हुए, **भव**- (इस) संसार रूपी, **अण्डक**- अंडे में, **लुठितं**- लोटते हुए, **मां**- मुझे, **त्वद्**- आपकी, **भक्ति**- भक्ति की, **भावना**- भावना रूपिणी, **अम्बिका**- माता, **तैः तैः**- उन (अलौकिक), **रसैः**- (परमानन्द के) रसों से, **आप्याययतु**- पुष्ट करे, **यथा**- जिस के फलस्वरूप, (**अहं**- मैं), **प्रवृद्ध-पक्षः**- बढ़े हुए(प्राण रूपी) परों वाला, **खगः**- पक्षी, **भवामि**- बन जाऊं।

(हे परमात्मा!) राग इत्यादि (कुत्सित) चित्तवृत्तियों की भरमार वाले संसारूपी अंडे के उदर में लुढ़कते-पुढ़कते रहने वाले मुझको आपकी भक्तिरूपिणी माता उन उन अनूठे रसों से पुष्टि प्रदान करती रहे, ताकि मैं बड़े हुए परों वाला विहंगम (पक्षी)

बन जाऊं।

संकेत–

सद्‌गुरु महाराज ने निम्नलिखित पाद टिप्पणी में इस मुक्तक का स्पष्टीकरण प्रस्तुत किया है–

"1. पूर्ण व्याख्या– जिस प्रकार पक्षिणी अंडे में लोटते हुए अपने बच्चे को रसों से पुष्टि करती है, जिससे उसके पर बढ़ जाते हैं और वह आकाश में उड़ने योग्य हो जाता है उसी प्रकार आपकी भक्ति की भावना राग, द्वेष आदि से भरे हुए इस संसार में फंसे हुए मुझको परमानन्द के रस से पुष्ट करे, ताकि मैं स्वतंत्रतापूर्वक चिदाकाश में विहार करूँ।"

त्वच्चरणभावनामृत–
रससारास्वादनैपुणं लभताम्।
चित्तमिदं निःशेषित–
विषयविषासङ्गवासनावधि मे ।। 5 ।।

अन्वयः– (प्रभो) निःशेषितविषयविष आसंगवासना अवधि इदं मे चित्तं त्वत्चरणभावना अमृत रससार आस्वादनैपुणं लभताम्।

(**प्रभो**–हे प्रभु!), **निःशेषित**– समाप्त कर ली है, **विषय**– विषय रूपी, **विष**– विष की, **आसंग**– आसक्ति की, **वासना**– इच्छा की, **अवधि**– अवधि जिस ने, ऐसा, **इदं**– यह, **मे**– मेरा, **चित्तं**– मन, **त्वत्**– आप के, **चरण**– चरणों की, **भावना**– भक्ति-भावना रूपी, **अमृत-रस**– अमृत-रस के, **सार**– सार का, **आस्वाद**– आस्वाद लेने (अर्थात् चमत्कार करने) की, **नैपुणं**– निपुणता को, **लभताम्**– प्राप्त करे।

(हे शंकर!) मेरा यह चित्त जिसने विषयवासनारूपी ज़हर पीते रहने की लत की अवधि (निश्चित समय की सीमा) पार कर ली है, अब आपके चरणों की भक्ति करते रहने के अमृतरस का चर्वण करने की पटुता प्राप्त करे।

चर्वण= (आनन्दमयता का अहंरूप में आस्वाद लेना।)

त्वद्भक्तितपनदीधिति–
संस्पर्शवशान्ममैष दूरतरम्।
चेतोमणिर्विमुञ्चतु
रागादिक–तप्तवह्निकणान् ।। 6 ।।

अन्वयः- (प्रभो) एष मम चेतः मणिः त्वद्भक्तितपनदीधितिसंस्पर्शवशात्राग-आदिकतप्तवह्निकणान् दूरतरं विमुञ्चतु।

(**प्रभो**– हे स्वामी!), **एषज्ञ**– यह, **मम**– मेरा, **चेतः– मणिः**– हृदय रूपी (सूर्यकांत) रत्न, **त्वद्**– आप की, **भक्ति**– भक्ति रूपी, **तपन**– सूर्य की, **दीधिति**– किरणों के, **संस्पर्श**– स्पर्श को, **वशात्**– पा कर, **राग**– राग, **आदिक**– आदि, **तप्त–वह्नि–कणान्**– (वासनाओं के संस्कार रूपी) आग के गर्म ज़र्रों को, **दूरतरं**– पूर्ण रूप में, **विमुञ्चतु**– छोड़ दे।

(हे वरद ईश्वर!) मेरा यह चित्तरूपी सूरजमुखी रत्न, आपकी भक्ति के रूपवाले सूर्यदेव की किरणों का स्पर्श पाने के प्रभाव से राग आदि चित्तवृत्तियों की तपती हुई चिंगारियों को (स्वरूप से) बहुत दूर बिखेरता रहे।

तस्मिन्पदे भवन्तं
सततमुपश्लोकयेयमत्युच्चैः।
हरिहर्यश्वविरिञ्चा
अपि यत्र बहिः प्रतीक्षन्ते ।। 7 ।।

अन्वयः - (अहं) सततं तस्मिन् अति उच्चैः पदे (तिष्ठन्तं) भवन्तं उप श्लोकयेयं यत्र हरिहर्यश्वविरिंचाः अपि बहिः (एव) प्रतीक्षन्ते।

(**अहं**– मैं), **सततं**– सदा, **तस्मिन्**– उस, **अति उच्चैः**– अत्यन्त ऊंचे (अर्थात् अलौकिक), **पदे**– स्थान पर, (**तिष्ठन्तं**–ठहरे हुए), **भवन्तं**– आप की, **उपश्लोकयेयं**–

स्तुति के गीत गाता रहूं, **यत्र**– जहां, **हरि**– भगवान् विष्णु, **हर्यश्व**– इन्द्र, **विरिंचाः**– और ब्रह्मा, **अपि**– भी, **बहिः (एव)**– बाहर (ही), **प्रतीक्षन्ते**– प्रतीक्षा करते हैं।

(हे त्रिलोकी के स्वामी!) मैं उस (अवर्णनीय) उच्चतम पदवी पर, जहां कि नारायण, इन्द्र और ब्रह्मा इत्यादि देवगण भी (प्रवेश न पाकर) बाहर ही प्रतीक्षा करते रहते हैं, आपके बड़प्पन के गीत ऊंचे स्वर में गाता रहूँ।

भक्तिमदजनितविभ्रम–
वशेन पश्येयमविकलं करणैः।
शिवमयमखिलं लोकं
क्रियाश्च पूजामयी सकलाः ।। ४ ।।

अन्वयः – (प्रभो) (अहं) भक्तिमदजनितविभ्रमवशेन करणैः अविकलं अखिलं लोकं शिवमयं च सकलाः क्रियाः (त्वत्) पूजामयीः पश्येयम्।

(प्रभो– हे ईश्वर!), **(अहं**– मैं), **भक्ति**– (आप की) भक्ति (अर्थात् समावेश) के, **मद**– हर्ष से, **जनित**– उत्पन्न हुए, **विभ्रम**– स्वरूप-विलास के, **वशेन**– कारण, **करणैः**– (अपनी आंख आदि) इन्द्रियों से, **अविकलं**– पूर्ण रूप में, **अखिलं**– (इस) समस्त, **लोकं**– जगत् को, **शिवमयं**– शिव के रूप में, **च**– और, **सकलाः**– (अपने) सारे, **क्रियाः**– कार्यों को, **(त्वत्**– आप की), **पूजामयीः**– पूजा के रूप में, **पश्येयम्**– देखता रहूं।

(हे अनुत्तर देव!) मैं पराभक्ति के उन्माद से उत्पन्न हुए (लोकोत्तर) स्वरूप विलास की उठान से, अविकल रूप में, अपनी करणशक्तियों (अन्तर्मुखीन इन्द्रियवृत्तियों) के माध्यम से सारे विश्वप्रपंच को शिवमय और सारी क्रियाओं को शिव की अर्चना के रूप में देखता रहूँ।

संकेत– साधक की इस अवस्था को शास्त्रीय शब्दों मे भैरवीयमुद्रा कहते हैं। सद्गुरु महाराज ने इस मुद्रा के स्वरूपनिर्धारण संदर्भ में निम्नलिखित तंत्रवाक्य को उद्धृत किया है–

"अन्तर्लक्ष्यो बहिर्दृष्टिर्निमेषोन्मेषवर्जितः।
इयं सा भैरवीमुद्रा सर्वतन्त्रेषु गोपिता।।" इति।

मामकमनोगृहीत–
त्वद्भक्तिकुलाङ्गनाणिमादिसुतान्।
सूत्वा सुबद्धमूला
ममेति बुद्धिं दृढीकुरुताम् ।। ९ ।।

अन्वयः – (नाथ) मामकमनः गृहीतत्वद्भक्ति कुल अंगना अणिमा आदि सुतान् सूत्वा (इत्येवं) सुबद्धमूला मम इति बुद्धिं दृढीकुरुताम्।

(नाथ– हे स्वामी!), **मामक**– मेरे, **मनः**– मन (रूपी प्राणेश्वर) से, **गृहीत**– (प्राणेश्वरी के रूप में) स्वीकार की गई, **त्वद्**–आप की, **भक्ति**– भक्ति रूपिणी, **कुल–अंगना**– कुल-स्त्री, **अणिमा–आदि**– (अभेद-सार), अणिमा आदि, **सुतान्**–पुत्रों को, **सूत्वा**– उत्पन्न कर के, **(इत्येवं**– और इस प्रकार), **सुबद्धमूला**– सुदृढ मूलों वाली अर्थात् प्रौढ (हो कर) **मम**– '(ये) मेरे (ही अपने हैं)', **इति**– ऐसी, **बुद्धि**– (अपनी ममता-भरी) बुद्धि को, **दृढीकुरुताम्**– पुष्ट करे, (जिस के फलस्वरूप यह मेरे मन से कभी बिछुड़ न सके?)।

(हे परब्रह्मस्वरूप!) मेरे मन के द्वारा (प्राणेश्वरी के रूप में) स्वीकारी गई आपकी भक्तिरूपिणी कुलस्त्री, अणिमा आदि सिद्धियों के रूपवाली संतति को जन्म देकर, और (मेरे) अंतस में गहरे मूलों को जमकर,–'यह सारा विस्तार मेरा अपना ही रूप है'– इस विचार को पक्का बनाए।

आदिदेवी महाशक्तिश्चिच्चमत्कृतिरूपिणी।
शिवयन्ती जगत्सर्वं जयतादपराजिता।।

(सातवां स्तोत्र समाप्त)

काश्मीर शिवाद्वयवाद में वाक् विचार

डॉ. मीरा रस्तोगी

वाक् की धारणा काश्मीर शिवाद्वयवाद के आधारभूत प्रत्ययों में से एक है। इस वाक्मीमांसा का गंभीर विवेचन यहाँ प्रस्तुत कर रही है विद्वान लेखिका डॉ. मीरा रस्तोगी।

भारतीय परंपरा में वाक् की धारणा दार्शनिक चिंतन का केन्द्रीय प्रत्यय रही है। संभवतः इसका कारण यह है कि वाक् की धारणा जीवन और जगत् के दो नितांत भिन्न क्षेत्रों को जोड़ने में अद्भुत सेतु का काम करती है अतः दर्शन, जिसका मुख्य लक्ष्य जीवन और जगत् की व्याख्या है, के लिए इस वाक् तत्त्व पर विचार करना आवश्यक हो जाता है। बुद्धि का अध्यवसायात्मक व्यापार बिना शब्दयोजना के संभव नहीं है अतः मूल सत् के स्वरूपानुसंधान में संलग्न होकर भी सत् के स्वरूप की व्याख्या के लिए इस वाक् तत्व की अपेक्षा होती है। वैदिक चिंतन में जहाँ नामरूपात्मक जगत् की कल्पना है वहाँ भी वाक् तत्त्व के महत्त्व को स्पष्टतः रेखांकित ही किया गया है।[1] भारतीय दर्शन के विविध संप्रदाय अलग-अलग तरह से इसका विवेचन करते हैं। वस्तुवादी न्याय वैशेषिक संप्रदाय सत्ता की जिन जागतिक श्रणियों की कल्पना करता है उन्हें स्पष्टतः प्रमेय व पदार्थ कहता है। ये प्रमेय व पदार्थ संज्ञायें सत् को ज्ञान और वाक् से अभिन्न सिद्ध करती है। वस्तुवादी सांख्य संप्रदाय में वाक् महत् तत्त्व के अध्वसायात्मक व्यापार का ही अंग है। प्रत्ययवादी दृष्टि वाले अद्वैत वेदांत में वाक् की कृतकार्यता जागतिक व्यवहार की व्याख्या में तो स्पष्ट है परंतु परम सत् से इसका संस्पर्श भी नहीं होता अन्यथा उसकी शुद्धता, निर्विकारिता खण्डित हो जाएगी। प्रत्ययवादी बौद्ध मत भी परमसत् के स्वरूप में वाक् का प्रवेश नहीं स्वीकारता। परंतु इनके विपरीत परम आगमविद् भर्तृहरि ज्ञान के लिए शब्द की अनिवार्यता स्वीकार करते हुए वाक् को परमसत् रूप ही मान लेते हैं। उनकी दृष्टि में तो शब्द ही अर्थभाव से विवर्तित होता है।[2] सारा ज्ञान शब्दानुविद्ध है और पदार्थ की ज्ञान से व्यतिरिक्त सत्ता ही नहीं है। शब्द की इसी सामर्थ्य को बताने के लिए यहाँ शब्द को ब्रह्म मान लिया गया है।

आगम संस्कृति से उद्भूत काश्मीर शिवाद्वयवाद भी प्रत्ययवादी संप्रदाय है जहाँ एक ही पूर्ण तत्त्व को मूल कारण मानकर उसी से सारे जगत् का विकास बताया गया है। यह पूर्ण तत्त्व प्रमाता रूप है जिसके ज्ञान के आकार रूप में ही सारे पदार्थों की सत्ता है। वह पूर्ण प्रकाश तत्त्व ही अपने आप को नाना रूपों में आभासित करता है। ये नाना रूप उसके आभास (संकुचित प्रकाश) ही हैं। यह सारा भेदन उसकी अपनी चेतना के स्तर पर ही घटित होता है जिसको स्पष्ट भाषा में उसके विचार ही कहा जा सकता है। इसी अवस्था को बताने के लिए यहाँ प्रकाश-विमर्श की दार्शनिक शब्दावली का प्रयोग किया गया है। परम प्रमाता या परम सत् प्रकाशविमर्शमय तत्त्व है। विमर्श ही उस प्रकाश तत्त्व में किसी भी प्रकार के भेदन का निमित्त है।[3] यह विमर्शन वाक् की सहायता के बिना संभव नहीं है[4] अतः वाक् परमसत् के स्वरूप में ही अनुस्यूत सिद्ध होता है।[5] जहाँ अन्य दर्शन संप्रदाय परमसत् की निर्विकल्पता या शुद्धता बनाए रखने के लिए उसे मन वाणी से परे मानते हैं वही यहाँ वाक् को परमसत् का स्वरूपाधायक तत्त्व मानना कई आपत्तियों को जन्म देता है। इन्हीं आपत्तियों व आशंकाओं को विविध स्तरों पर उत्तरित करता हुआ यह संप्रदाय अपनी एक विशिष्ट तत्त्वमीमांसा प्रस्तुत करता है जहाँ वाक् के अनेक संदर्भ मिलते हैं –

(क) वाक् – परमसत् का स्वरूपाधायक तत्त्व

रतीय परंपरा में वाक् की धारणा दार्शनिक चिंतन का केन्द्रीय प्रत्यय रही है। संभवतः इसका कारण यह है कि वाक् की धारणा जीवन और जगत् के दो नितांत भिन्न क्षेत्रों को जोड़ने में अद्भुत सेतु का काम करती है अतः दर्शन, जिसका मुख्य लक्ष्य जीवन और जगत् की व्याख्या है, के लिए इस वाक् तत्त्व पर विचार करना आवश्यक हो जाता है। बुद्धि का अध्यवसायात्मक व्यापार बिना शब्दयोजना के संभव नहीं है अतः मूल सत् के स्वरूपानुसंधान में संलग्न होकर भी सत् के स्वरूप की व्याख्या के लिए इस वाक् तत्व की अपेक्षा होती है। वैदिक चिंतन में जहाँ नामरूपात्मक जगत् की कल्पना है वहाँ भी वाक् तत्त्व के महत्त्व को स्पष्टतः रेखांकित ही किया गया है।[1] भारतीय दर्शन के विविध संप्रदाय अलग-अलग तरह से इसका विवेचन करते हैं। वस्तुवादी न्याय वैशेषिक संप्रदाय सत्ता की जिन जागतिक श्रणियों की कल्पना करता है उन्हें स्पष्टतः प्रमेय व पदार्थ कहता है। ये प्रमेय व पदार्थ संज्ञायें सत् को ज्ञान और वाक् से अभिन्न सिद्ध करती है। वस्तुवादी सांख्य संप्रदाय में वाक् महत् तत्त्व के अध्वसायात्मक व्यापार का ही अंग है। प्रत्ययवादी दृष्टि वाले अद्वैत वेदांत में वाक् की कृतकार्यता जागतिक व्यवहार की व्याख्या में तो स्पष्ट है परंतु परम सत् से इसका संस्पर्श भी नहीं होता अन्यथा उसकी शुद्धता, निर्विकारिता खण्डित हो जाएगी। प्रत्ययवादी बौद्ध मत भी परमसत् के स्वरूप में वाक् का प्रवेश नहीं स्वीकारता। परंतु इनके विपरीत परम आगमविद् भर्तृहरि ज्ञान के लिए शब्द की अनिवार्यता स्वीकार करते हुए वाक् को परमसत् रूप ही मान लेते हैं। उनकी दृष्टि में तो शब्द ही अर्थभाव से विवर्तित होता है।[2] सारा ज्ञान शब्दानुविद्ध है और पदार्थ की ज्ञान से व्यतिरिक्त सत्ता ही नहीं है। शब्द की इसी सामर्थ्य को बताने के लिए यहाँ शब्द को ब्रह्म मान लिया गया है।

आगम संस्कृति से उद्भूत काश्मीर शिवाद्वयवाद भी प्रत्ययवादी संप्रदाय है जहाँ एक ही पूर्ण तत्त्व को मूल कारण मानकर उसी से सारे जगत् का विकास बताया गया है। यह पूर्ण तत्त्व प्रमाता रूप है जिसके ज्ञान के आकार रूप में ही सारे पदार्थों की सत्ता है। वह पूर्ण प्रकाश तत्त्व ही अपने आप को नाना रूपों में आभासित करता है। ये नाना रूप उसके आभास (संकुचित प्रकाश) ही हैं। यह सारा भेदन उसकी अपनी चेतना के स्तर पर ही घटित होता है जिसको स्पष्ट भाषा में उसके विचार ही कहा जा सकता है। इसी अवस्था को बताने के लिए यहाँ प्रकाश–विमर्श की दार्शनिक शब्दावली का प्रयोग किया गया है। परम प्रमाता या परम सत् प्रकाशविमर्शमय तत्त्व है। विमर्श ही उस प्रकाश तत्त्व में किसी भी प्रकार के भेदन का निमित्त है।[3] यह विमर्शन वाक् की सहायता के बिना संभव नहीं है[4] अतः वाक् परमसत् के स्वरूप में ही अनुस्यूत सिद्ध होता है।[5] जहाँ अन्य दर्शन संप्रदाय परमसत् की निर्विकल्पता या शुद्धता बनाए रखने के लिए उसे मन वाणी से परे मानते हैं वही यहाँ वाक् को परमसत् का स्वरूपाधायक तत्त्व मानना कई आपत्तियों को जन्म देता है। इन्हीं आपत्तियों व आशंकाओं को विविध स्तरों पर उत्तरित करता हुआ यह संप्रदाय अपनी एक विशिष्ट तत्त्वमीमांसा प्रस्तुत करता है जहाँ वाक् के अनेक संदर्भ मिलते हैं –

(क) वाक् – परमसत् का स्वरूपाधायक तत्त्व

(ख) वाक् – ज्ञानप्रक्रिया का अनिवार्य अंग

(ग) वाक् – जागतिक सर्जन का स्रोत

(घ) वाक् – चमत्कारात्मक बोध का करण

(ङ) वाक् – मलशोधन का अनिवार्य उपाय

(च) वाक् – तांत्रिक अनुष्ठानों का अभिन्न अंग (मंत्र)

(छ) वाक् – योग–साधना का करण

(ज) वाक् – भाव संप्रेषण का सुगम साधन

(झ) वाक् – आगम प्रमाण रूप

आचार्य अभिनवगुप्त ने वाक् के इन सभी पक्षों के रहस्यों को उद्घाटित करने का प्रयास किया है। वह वाक् के दार्शनिक, साहित्यिक, तांत्रिक – इन सभी संदर्भों को समान महत्व देते हैं।

जहाँ वे एक ओर 'ईश्वर प्रत्यभिज्ञाविमर्शिनी' तथा 'ईश्वरप्रतयभिज्ञाविवृतिविमर्शिनी' नामक ग्रंथों में वाक् के दार्शनिक संदर्भों को स्पष्ट करते हैं वहीं 'ध्वन्यालोक–लोचन' तथा 'अभिनवभारती' में वाक् के साहित्यिक संदर्भों को प्रस्तुत करते हैं। इसी प्रकार 'तन्त्रालोक', 'परात्रिंशिकाविवरण' तथा 'मालिनीविजयवार्तिक' में वाक् के तांत्रिक संदर्भों की व्याख्या का प्रयास करते हैं।

इस प्रकार वाक् की धारणा काश्मीर शिवाद्वयवादी तत्त्वमीमांसा के आधारभूत प्रत्ययों में से एक है। इसका महत्त्व तो पूरी तंत्रधारा में स्वीकृत है पर सम्यक् प्रतिष्ठा 'प्रत्यभिज्ञा संप्रदाय' के ग्रंथों में आकर ही प्राप्त हुई है।

सर्वप्रथम आचार्य सोमानंद अपनी 'शिवदृष्टि' में शब्दाद्वयवाद की आलोचना करते हुए वाक् के पश्यन्ती स्तर से भी ऊपर परा स्तर की कल्पना करते हैं[6] परन्तु वाक् तत्त्व के दार्शनिक संदर्भ यहाँ अस्पृष्ट हैं। आचार्य उत्पल जो प्रत्यभिज्ञा संप्रदाय के संस्थापक माने जाते हैं, अपनी प्रत्यभिज्ञाकारिका तथा वृत्ति व विवृत्ति रूप टीकाओं के द्वारा इस चिंतन को दार्शनिक आधार देने का प्रयास करते हैं। वे परमसत् को प्रकाशविमर्शमय बताकर एक विशिष्ट संज्ञा से अभिहित करते हैं। वह संज्ञा है – चिति। चिति का अनिवार्य स्वभाव है–प्रत्यवमर्श।[7] यही प्रत्यविमर्श ही परावाक् भी है। अब वाक् उस परमसत् के स्वरूप का अंग बन जाता है। यह परावाक् स्वरसोदित है, बाह्यप्रयत्नजन्य नहीं। इसी धारणा से स्वातन्त्र्य की प्रकल्पना विकसित होती है जो कि परमात्मा का ऐश्वर्य है। इसी क्रम में आगे स्फुरणात्मक स्पन्द की धारणा इससे जुड़कर परमेश्वर की गति (संकाच व विकास रूप) का भी स्रोत इसे सिद्ध करती है।[8] इस प्रकार यहाँ प्रकाश विमर्श के सामरस्य में ही परावाक्, स्वातन्त्र्य तथा स्फुरण (स्पन्द) की धारणाएं अन्तर्गभित कर कई क्षेत्रों को एक साथ जोड़ दिया गया है। इनमें से परावाक् की धारणा जगत् विकास के प्ररूप को परिभाषित करती है, स्वातन्त्र्य की धारणा परतत्व की पूर्णता की व्याख्या करती है तथा स्फुरण या स्पन्दन का प्रत्यय सृष्टि विकास की प्रक्रिया को प्रस्तुत करता है।

पुनः उत्पल इसे महासत्ता कहकर सारे जगत् का आधार भी सिद्ध करते है।[9] इससे आगे वे 'अहंमृश्यता' तथा 'इदंमृश्यता' की शब्दावली लेकर जागतिक व्यवहार की व्याख्या करते हैं।[10] 'अहंमृश्यता' जहाँ अभेद बुद्धि की वाचक है वहीं 'इदंमृश्यता' भेदबुद्धि की। परंतु यहाँ महत्वपूर्ण है– मृश्यता जिसका सीधा सा अर्थ है स्पर्श। यह स्पर्श बाह्य इन्द्रियगत न होकर बुद्धि द्वारा विषय का स्पर्श या ग्रहण है। विषय के ग्रहण से उसके संदर्भ में एक विचार उदित होता है और यह विचार वाक् की पूर्ववर्ती स्थिति है। इस प्रकार यह स्पष्ट है कि यह दृष्टि तो आचार्य उत्पल ही दे रहे हैं कि शैव तत्त्वमीमांसा में वाक् परमसत् का प्राणतत्त्व है परंतु इसे एक सुदृढ़ दार्शनिक आधार देने का काम आचार्य अभिनवगुप्त करते हैं। वे समकालिक चिंतन पद्धतियों के संदर्भ में शैव तत्त्वमीमांसा को विकसित करते हुए, विरोधी मतों एवं उनके आक्षेपों का परिहार इस इस वाक् संबंधी विशिष्ट दृष्टि की प्रतिष्ठापना करते हैं।

काश्मीर शिवाद्वयवाद में वाक् कुछ कहती ही नहीं है, कुछ करती भी है। यद्यपि यह करना अपने से बाहर कुछ करना न होकर मात्र अपने स्वरूप का विमर्शन ही है।[11] अतः यहाँ क्रिया भी ज्ञान के स्तर ही घटित हो रही है।[12] यह स्वरूपविमर्शन वाक् के माध्यम से ही होता है। आचार्य अभिनवगुप्त ने स्पष्ट माना है कि प्रायः सभी क्रियाओं से पूर्व जो करने की इच्छा है (इच्छामर्श) उसमें विषय अन्तर्गुम्फित है और यह विषय वहाँ स्थूल रूप में न होकर परामर्श रूप में ही है।[13] यह परामर्श उस वाग्रूपता का ही प्रतिफल है क्योंकि यहाँ विमर्शांश के द्वारा प्रकाशांश का अभिलपन ही इस जगत् वैचित्र्य के उदय का निमित्त है। इस प्रकार परमसत् के स्वरूप

में वाक् का यह अनुप्रवेश यहाँ किसी द्वैत की आशंका को जन्म नहीं देता क्योंकि यहाँ तो स्वयं का स्वयं के द्वारा अभिलपन हो रहा है कि अन्य का नहीं।[14]

विमर्श का सामान्य अर्थ है– विचार करने की सामर्थ्य। विचार शब्दों का ही आश्यानीभाव है। अभिनवगुप्त की दृष्टि में जब वही द्रवित होकर स्फुट वाणी के द्वारा अभिव्यक्त होता है तथा इन्द्रियसंवेद्य हो जाता है तभी सामान्य भाषा में शब्द संज्ञा से वाच्य होता है। इस प्रकार विचार शब्द की पूर्वावस्था है परंतु चेतना इस विचार की भी पूर्ववर्ती है। इस चेतना में मात्र सत्ता का बोध है, अस्तित्व का संवेदन है। यहाँ किसी प्रकार के भेदात्मक विनिश्चयन की स्थिति नहीं है।[15] विमर्श इसी चेतना की पारिभाषिक संज्ञा है। यही विमर्श वाक् के सर्वोच्च रूप परावाक् से समीकृत है, जहाँ मात्र पूर्णता की चेतना है, वाच्यवाचकभावगत भेददृष्टि नहीं। यहाँ स्वीकृत परमसत् के स्वरूप के द्विविध पक्ष–प्रकाश व विमर्श, दो धारणाओं के प्रतिनिधि हैं– प्रकाश है सत् या अस्तित्व का तथा विमर्श है सत्ता या अस्मिता का। सत् होने की प्रक्रिया, जिसे आचार्य अभिनवगुप्त ने भवनक्रियाकर्तृता कहा है[16] और जो प्रकाशन रूप है, के लिए यह विमर्श पक्ष ही उत्तरदायी है[17] अत: गति का घटक है यह विमर्श।[18] गति से अभिप्राय है सभी ज्ञानात्क व क्रियात्मक व्यापार। इस गति पक्ष को और मुखरता देता है– स्पन्द शब्द। यह गति यहाँ मात्र विचारों का उन्मेष और निमेष है अत: गति बोध के स्तर पर ही घटित है और इन विचारों को नियत आकार देने में वाक् का ही मूलभूत योगदान रहता है। इस प्रकार विमर्श का स्फुरण/स्पन्दन वाक् के माध्यम से ही घटित होता है[19] अथवा यूँ भी कह सकते हैं कि विमर्श, स्पन्द और वाक् एक ही प्रक्रिया के तीन आयाम हैं। इस संप्रदाय में वाक् रूप विमर्श ही समस्त क्रिया रूपों में प्रतिफलित होता है।[20] अत: सृष्टि, स्थिति, संहार, तिरोधान और अनुग्रह के कृत्य इसी विमर्श के माध्यम से घटित होते हैं।

चेतना सदैव प्रत्यवमर्शात्मक है और प्रत्यवमर्श वाक्–मय है।[21] विमर्श से प्रत्यवमर्श का भेद मात्र इतना है कि विमर्श संज्ञा जहाँ चेतना मात्र की वाची है वहीं प्रत्यवमर्श संस्पर्श भी विद्यमान है यद्यपि यहाँ यह विषय उससे भिन्न नहीं है।[22] इस प्रकार वाक् संपूर्ण अन्त:स्थ की प्रत्यवमर्शक है। यद्यपि अभिलाप को वाक् का अनिवार्य स्वभाव बताया गया है परंतु यहाँ अभिलाप स्थूल रूप में न होकर अन्तर्मुखशिरोनिर्देश रूप में ही है। यह अन्तर्मुखशिरोनिर्देश की अवस्था हम किसी संगीत की धुन से भावाविभोर होने की अवस्था में अथवा नाटक देखते समय अथवा किसी सुन्दर कलाकृति के सौन्दर्य से चमत्कृत होकर उसमें पूर्ण एकात्मता को प्राप्त व्यक्ति में स्पष्टत: देख सकते हैं। यहाँ पर तो एकात्मता की अनुभूति से जन्य पूर्णता क चेतना है, उसी का अभिव्यंजक है वह शिरोनिर्देश। वस्तुत: यहाँ परसंवित् की पूर्णता की प्रत्यवमर्शक है यह वाक्। यह आन्तराभिलाप की स्थिति है जहाँ संकेतनिरपेक्ष शब्दन है। यहाँ संकेतनियम पर आधारित नियत वाचकवाच्यभाव की स्थिति नहीं है, मात्र अहम् की चेतना है। यह पूर्णाहन्ता है जो सभी भेदपरामर्शों का विश्रान्ति स्थान है।[23] इसी कारण इसे मंत्र भी कहा गया है।[24]

यह 'अहम् चेतना' या 'अहंमिर्श' ही कर्तृता रूप प्रारंभ है जिसकी अभिव्यिक्ति वाक् के माध्यम से होती है।[25] यही संरम्भ वाक् के विविध सोपानों–परा, पश्यंती, मध्यमा, वैखरी – से गुजरकर बाह्यतया संवेद्य पदार्थों के रूप में सत्ता प्राप्त करता है।[26] इस प्रकार इसी वाक् के माध्यम से निर्विकल्प के विकल्पीकरण की प्रक्रिया संपन्न होती है।[27] आचार्य अभिनवगुप्त के शब्दों में यह 'अहं विमर्श' ही परमप्रमाता है। जिसकी करणता दो रूपों में परिघटित होती है – संवेदन रूप में तथा शब्दन रूप में।[28] इसका अभिप्राय यही है कि प्रमाता का सर्जन दो स्तरो पर घटित होता है– पहला ज्ञान के स्तर पर तथा दूसरा शब्द के स्तर पर। प्रकाश पक्ष प्रथम स्तर के लिए उत्तरदायी है तथा विमर्श पक्ष द्वितीय स्तर के लिए। प्रकाश का विच्छेदन नाना अर्थरूपों में भासित होता है तथा विमर्श का

विच्छेदन नाना परामर्श प्रकारों में। ये परामर्श नियतशब्दजीवित है। प्रमाता की यह सर्जन सामर्थ्य या क्रिया अपने सूक्ष्म रूप में विमर्श है और इसी की अभिव्यक्ति उत्तरकाल में अन्त:करण (बुद्धि, अहंकार, मन) तथा बाह्ययकरण (ज्ञानेन्द्रिय, कर्मेन्द्रिय) रूप में होती है। यही आगे चलकर शब्द तन्मात्र एवं शब्द महाभूत के रूपों मे प्रकट होती है। इसी दृष्टि से आचार्य अभिनवगुप्त का कहना है कि यह प्रत्यविमर्श ही परभूमि में परावाक् है, सूक्ष्मावस्था में वगिन्द्रियरूप करण है तथा स्थूलावस्था में प्रमेय रूप शब्द है।[29] इससे यह निष्कृष्ट होता है कि इस तत्त्वमीमांसा में वाक् शब्द और अर्थ दोनों का नियमन करती है। वह पूर्णतत्व जो सारे अर्थों व शब्दों को प्रकाशांश तथा विमर्शांश रूप में धारण किए है, उनका बाह्यतया भासन इसी वाक् का कार्य है। अत: यहाँ शब्दाद्वैत की तरह केवल शब्द की प्रधानता न होकर शब्द तथा अर्थ दोनों की समान भाव से प्रधानता है और वाक् उनसे भी मूलभूत है। यह जो परमेश्वर की वह अभिव्यक्ति सामर्थ्य है जो उसके अन्त:स्थ के बाह्यविजृम्भण के लिए उत्तरदायी है।

वाक् के चारों स्तरों पर आचार्य अभिनवगुप्त अपनी विवृत्तिविमर्शिनी में विस्तार से चर्चा करते हैं परावाक् जहाँ सर्वाभिलपन की सामर्थ्य है, पश्यंती में बाह्याभिव्यक्ति की इच्छा का उदय होकर सारे विषयों की दर्शनक्षमता है, मध्यमा में वाच्यवाचक का भेद मानसिक स्तर पर घटित है, वैखरी वह अवस्था है जहाँ वह विचार स्थूल शब्द रूपता को प्राप्त कर उच्चारण तंत्र के द्वारा अनेक ध्वनियों के माध्यम से स्पष्ट हो जाता है। इस वैखरी स्तर पर शब्द की विविध स्थितियाँ प्राप्त होती है। मुख्य रूप से तो यहाँ संकेत संबंध के आधार पर नियत शब्द योजन की प्रधानता रहती है परंतु साहित्यिक संदर्भ में शब्द की कई शक्तियों – अभिधा, लक्षणा, तात्पर्य, व्यंजना की चर्चा होती है जहाँ संकेतग्रहण से प्राप्त अर्थ का अतिक्रमण ही कवि प्रतिभा से शब्द वही कहता है जो कवि कहलाना चाहता है। यहाँ शब्दार्थ विज्ञान कवि की विवक्षा पर आधारित है अभिनवगुप्त वाक् के संदर्भ पर ध्वन्यालोक– लोचन तथा अभिनवभारती में विस्तार से चर्चा करते हैं।

वाक् को जागतिक सर्जन का स्रोत सिद्ध करने से जगत् विकास की प्रक्रिया को देवनागरी की वर्णमाला से एकात्म करने का प्रयास भी इस संप्रदाय के ग्रंथों में प्राप्त होता है।[30] परात्रिंशिका ग्रंथ में अ से लेकर क्ष तक 50 वर्णों को अनुत्तर तत्त्व का बहिर्मुखी प्रसार बताया गया है जिसे आचार्य अभिनवगुप्त अपनी विवरण टीका में आक्षरी सृष्टि कहते हैं। वे तंत्रालोक के तीसरे आह्निक में भी सारी सृष्टि के प्रसार को इन्हीं 50 वर्णों से समन्वित करते हैं। तांत्रिक भाषा में इन वर्णों में से स्वरों को बीज रूप तथा व्यंजनों को योनि रूप माना गया है और सृष्टि को इनके संघट्ट का परिणाम बताया गया है।[31] इन्हीं 50 वर्णों के व्यवस्थित क्रम को यहाँ मातृका कहा गया है तथा प्रचलित क्रम को छोड़कर मिश्रित रूप में प्रस्तुत इन वर्णों को मालिनी कहा गया है। मातृका वाक् का विकास पक्ष है तथा मालिनी संकोच पक्ष।[32] परमेश्वर की इस सर्जन सामर्थ्य का प्रसार दो रूपों में होता है – वाचक रूप में तथा वाच्य रूप में। इसी को तांत्रिक भाषा में शब्दाध्व तथा अर्थाध्व कहा जाता है। शब्दाध्व में आते हैं– वर्ण, पद और मंत्र तथा अर्थाध्व में आते हैं– भुवन, तत्त्व, कला ये तीन–तीन भेद स्थूल, सूक्ष्म और पर रूप में स्थूलता से सूक्ष्मता की ओर आने की प्रक्रिया है। वर्ण सर्वत्र नियत रूप से एक जैसे हैं इसी कारण वे स्वारसिक माने गए हैं जबकि पद व मंत्रों का उदय प्रयोक्ता की इच्छा के अधीन है। उसे जैसा अभिप्रेत होता है वह वैसे पदो व मंत्रों को निर्माण करता है। इसी कारण इन्हें प्रायत्निक या यत्नज कहा गया है।[33] मंत्र वर्णों से ही निर्मित है। मंत्र रचना में कुछ विशेष वर्णों का संयोजन इस प्रकार से रहता है कि उनमें विशिष्ट मंत्रवीर्य का स्फुरण होता है। मंत्रों में कूटरूपता इसी मंत्रवीर्य को अक्षुण्ण बनाए रखने के लिए ही एक ही मंत्र के अक्षरों में किसी प्रकार का अन्यथाभाव किए बिना प्रयोग व अभिप्राय के भेद से उनके फल भिन्न-भिन्न हो सकते हैं। इनमें

कुछ मंत्र संयुक्ताक्षरी अर्थात् स्वरों के बिना होते हैं जैसे– ह्स्र और कुद असंयुक्ताक्षरी, जैसे– यं, रं, लं, आदि। परंतु मंत्र निर्माण सामान्य व्यक्ति का कार्य न होकर मंत्रदृष्टा का ही कार्य है। वही वर्णों का क्रम निर्माण करने में समर्थ है।

आचार्य अभिनवगुप्त इन तांत्रिक प्रत्ययों के विवेचन के अतिरिक्त इस बिंदु पर भी विस्तार से विचार करते हैं कि शब्द किस तरह अर्थ को द्योतित करता है। इस विषय में वे आचार्य भर्तृहरि से पर्याप्त प्रभावित होते हैं। यद्यपि आचार्य अभिनवगुप्त का अधिकांश शब्द–विवेचन शब्द या वाक् को सत् के स्वरूप में अनुस्यूत करने पर केन्द्रित है परंतु वे इसे भी महत्व देते हैं कि वाक् की वाचकता की सिद्धि कैसे होती है।

अभिनवगुप्त की शब्दमीमांसा का आधार उनकी यही मान्यता है कि एकमात्र प्रमातृतत्त्व में ही सारा सृष्टि विस्तार सिमटा हुआ है और उसी अंतःपक्ष का बाहर अभिलापन होता है। शब्द भी उसके अंदर है और अर्थ भी साथ ही उनका वाचक–वाच्य भाव भी। यही दृष्टि सामान्य जीवन में भी प्रमाणित है। वक्ता इसी बात को बोलता है जिसकी प्रतिमा पहले से उसके मन में है। श्रोता भी उसको तभी समझ पाता है जब उस शब्द तथा उसके वाच्यार्थ की मानसिक प्रतिमा उसके अंदर पहले से विद्यमान है। किसी भी वस्तु के लिए शब्द का प्रयोग तभी संभव होता है जब बुद्धि के द्वारा उसके निश्चित स्वरूप का निर्धारण हो जाए।[34] अतः वक्ता तथा श्रोता दोनों अपनी बुद्धि में प्रतिभासित को ही बोलते हैं, सुनते हैं तथा समझते हैं। इस प्रकार वाचक शब्द तथा वाच्य अर्थ यहाँ परामर्श रूप ही सिद्ध होते हैं।[35] अतः शास्त्रीय भाषा में यही कह सकते हैं कि शब्द के दो रूप हैं– प्रथम तो श्रूयमाण ध्वनियों से उपस्थित स्वलक्षण रूप शब्द तथा द्वितीय है वह अंतःस्थ शब्द जिसे सामान्य भाषाविज्ञान की भाषा में मानसिक प्रतिमा कहा जाता है, आचार्य भर्तृहरि बुद्धिगत स्फोट कहते हैं तथा अभिनवगुप्त परामर्श कहते हैं।[36] इस द्वितीय रूप की ही वाचकता है। वक्ता अपनी बुद्धि में स्थित परामर्श रूप शब्द को ही लक्ष्य कर उसके लिए ध्वनियों का प्रयोग करता है और इन ध्वनियों का ग्रहण कर श्रोता की बुद्धि में स्थित तदनरूप परामर्श उद्‌बुद्ध हो जाता है और श्रोता के प्रति अपना अभिप्राय व्यक्त कर देता है।[37] यह श्रवण सामर्थ्य केवल ध्वनियों का कर्णछिद्र से प्रवेश करना नहीं है। यह एक प्रकार का प्रमातृस्वातंत्र्य है जिसमें संकलन तथा अनुसंधान मिश्रित है। संकलन का अर्थ है– कान में प्रवेश की हुई ध्वनियों को विद्युद्‌गति से परस्पर जोड़ना तथा अनुसंधान के बिना कोई शब्द सुनते हुए भी सुनाई नहीं पड़ता।[38] यह सामर्थ्य प्रत्येक प्रमाता में अलग-अलग मात्रा में होती है। विविध ध्वनियों से अभिव्यक्त शब्द उस स्वरूप का भी परामर्शक है जो प्रमाता के मन में स्थित है। साथ ही यह उस अर्थ का भी परामर्शक है जो उसके वाच्य है।[39] वाचक शब्द जिस अर्थ को अभिव्यक्त करता है उसके भी दो रूप हैं– (1) मानसिक रूप (2) वस्तुरूप। वाचक शब्द का संबंध तो मानसिक या परामर्श रूप अर्थ से ही है वस्तु रूप पर तो उसका आरोपण किया जाता है।[40] यहाँ यह भी द्रष्टव्य है कि भर्तृहरि की तरह अभिनवगुप्त भी वाक्य को ही अर्थावबोधक इकाई मानते हैं। यह वाक्य प्रमाता की संकलना, स्मरण तथा अनुसंधानमय बुद्धि का परणिाम है।[41]

अब वाच्यार्थ को मात्र अभिलापसंवलित[42] (बाह्यार्थनिरपेक्ष मानसिक सत्) मानने से वाक् का क्षेत्र बहुत व्यापक हो जाता है और बहुत से ऐसे शब्द सार्थक होते हैं जिनसे संकलित वस्तु बाह्यजगत् में संभव ही नहीं है जैसे– शश विषाण, वंध्यापुत्र, आकाश कुसुम आदि। दृष्टि को ध्यान में रखकर संभवतः आचार्य उत्पल ने वाक्‌रूपा चिति को महासत्ता कहा था।[43]

यहाँ यह भी द्रष्टव्य है कि यहाँ के आचार्य जहाँ विमर्श को परावाक् से एकात्म करते हैं वहीं प्रकाश को महार्थ कहते हैं क्योंकि वही समस्त भावजात की वस्तुरूपता के लिए उत्तरदायी है। परमेश्वर की माया शक्ति के द्वारा जब इन दोनों पक्षों का भेदन होता है तभी नानात्मक जगत् व परामर्शों का

संदर्भ–संकेत

1 वाक्सूक्तम्, ऋग्वेद (ऋ.) 10/125

2 अनादिनिधनं ब्रह्म शब्दतत्वं यदक्षरम्। विवर्ततेऽर्थभावेन प्रक्रिया जगतो यत:।। वाक्यपदीयम् (वा.प.), भर्तृहरि, सम्पा. के.एस. अय्यर, डेक्कन कॉलेज, पूना, 1966, 1/1

3 विमर्शो हि सर्वसह: परमपि आत्मीकरोति, आत्मानं च परी करोति, उभयम् एकीकरोति, एकीकृतं द्वयमपि न्यग्भावयति इत्येवं स्वभाव:। ईश्वरप्रत्यभिज्ञाविमर्शिनी (ई.प्र.वि.), अभिनवगुप्त, काश्मीरसंस्कृतसीरीज, ईश्वरप्रत्यभिज्ञाकारिका (ई.प्र.का.) 1/5/13 पर

4 विमर्शस्य च संवेदनावलम्बित्वात् शब्दनरूपतास्वीकोरेण विमर्शरूपताभिधानाय वाक्पद्मुपात्तम। ईश्वर प्रत्यभिज्ञाविवृतिविमर्शिनी (ई.प्र.वि.वि.), अभिनवगुप्त, काश्मीरसंस्कृत सीरीज, भाग–1, पृ. 105

5 तदयं तिङ्तार्थ एव स्वातन्त्र्यात्मा विमर्श: प्रकाशस्य अहेयं वपुर्बोधस्य या वाग्रूपता शब्दनशब्दयितृरूपता शाश्वती संकेतादिवत्।। वही, भाग–2, पृ. 183

6 अथास्माकं ज्ञानशक्तिर्या सदाशिवरूपता। वैयाकरणसाधूनां पश्यन्ती सा परा स्थिति:।। इत्याहुस्ते परं ब्रह्म यदनादि तदक्षयम्। तदक्षरं शब्दरूपं सा पश्यन्ती परा हि वाक्।। शिवदृष्टि (शि.दृ.) सोमानंद, काश्मीर संस्कृत सीरीज 1/1–2

7 चिति: प्रत्यवमर्शात्मा परावाक् स्वरसोदिता। स्वातन्त्र्यमेतन्मुख्यं तदैश्वर्य परमात्मन:।। ईश्वरप्रत्यभिज्ञाकारिका (ई.प्र.का.) उत्पल, 1/5/13, ई.प्र.वि. के साथ प्रकाशित 1/5/13

8 सा स्फुरता महासत्ता देशकालाविशेषिणी। सैषा सारतया प्रोक्ता हृदय परमेष्ठिन:।। वही 1/5/14

9 वही 1/5/14

10 नाहन्तादिपरामर्शभेदादस्यान्यतमात्मन:। अहंमृश्यतयैवास्य सृष्टेस्तिङ्वाच्यकर्मवत्।। वही 1/5/17

11 अन्तर्विभति सकलं जगदात्मनीह यद्वद् विचित्ररचना मकुरान्तराले। बोध: परं निजविमर्शनसारयुक्त्या विश्वं परामृशति नो मकुरस्तथा तु।। तंत्रसार, अभिनवगुप्त, काश्मीर संस्कृत सीरीज, आ. 3, पृ. 14

12 .... क्रियापि आन्तरी संवदेनादव्यतिरिक्ता विमर्शरूपा स्वप्रकाशा। ई.प्र.वि.वि., भा. 1, पृ. 101

13 स्वामिनश्चात्मसंस्थस्य भावजातस्य भासनम्। अस्तयेव न विना तस्मादिच्छामर्श: प्रवर्तते।। ई.प्र.का. 1/5/10

14 अहं प्रत्यवमर्शो य: प्रकाशात्मापि वाग्वपु:। नासौ विकल्प: स ह्युक्तो द्वयाक्षेपी विनिश्चय:।। ई.प्र.का. 1/6/1

15 प्रकाशस्य शुद्धसंविद्रूपस्य........ य: आत्मा........ अहम् इति प्रत्ययमर्श: असौ विकल्पो न भवति।....... विषयरूपात् श्रोत्रग्राह्यात् शब्दादन्य एव अंतरवभासमान: संविद्रूपावेशी शब्दनात्माभिलापो वागित्यनेनोक्त:........। ई.प्र.वि., ई.प्र.का. 1/6/1 पर

16 सत्ता च भवता भवनक्रियाकर्तृतैवेति पुनरपि स एव अर्थ:। ई.प्र.वि.वि., भाग– 2, पृ. 186

17 विमर्शेनैव हि प्रकाशस्य भावानां च स्वरूपव्यवस्था भवति, तत्र प्रतिष्ठितस्पंदरूपया प्रकाशव्यवस्था 'स्वभावमवभासस्य' इति न्यायेन विशेषस्पंदरूपया भावव्यवस्थेति विभाग:। भास्करी (भा.), भास्करकण्ठ, सरस्वती भवन ग्रंथमाला, भाग–1, पृ. 263

18 विमर्शरूपानधिकस्वभावा हि समस्ता क्रियेति उक्तम्। ई.प्र.वि.वि., भाग–2, पृ. 188

19 शब्दनरूपत्वं विमर्शनं यदान्तरं चित्स्वभावस्य अन्तरङ रूपं प्रत्यक्षादेरपि जीवितकल्पं, तेन यत् विमृष्टं तत् तथैव भवति......। वही, भाग–3, पृ. 84

20 .... क्रियापि आंतरी संवेदनादव्यतिरिक्ता विमर्शरूपा स्वप्रकाशा।। ई.प्र.वि.वि., भाग–1, पृ. 101

.... वाग्रूपा वृत्तिर्विमर्शक्रिया।....... तथैवं परं प्रति जिज्ञापयिषु: प्राणे स्फुटीभूता वैखरी, शरीरे तु स्पंदनरूपा क्रिया। इयति च सर्वत्र विमर्शरूपता अनुगता। वही, भाग–1, पृ. 105

21 परमेश्वरस्वरूपप्रकाशप्रत्यवमर्शरूपा परैव शक्ति: वाग्रूपतया प्रसृता। स्पंदकारिकाविवरण (स्प.का.वि.) रामकण्ठ, काश्मीर संस्कृत ग्रंथावली, पृ. 148

22 .... तत्र एकत्र विश्रान्त: प्रमाता स्वयं स्वेनैव प्रमातृतामहिम्ना तत्कार्यतत्कारिराशिद्वितयसंस्कारवानतत्कारिवर्गात् हेयात् तत्कारिवर्गमुपादेयत्वेन विभजति तत एव प्रमातृव्यापाररूपेण उपादेयाभिमुखतया हातव्यमवाङ्कुर्वन् विमर्श: प्रत्यवमर्श इति उच्यते। ई.प्र.वि.वि., भाग–2, पृ. 290

23 प्रत्यवमर्शश्च आन्तराभिलापात्मकशब्दनस्वभाव: तच्चशब्दनं संकेतनिरपेक्षमेव अविच्छिन्नचमत्कारात्मकम् अन्तर्मुखशिरोनिर्देशप्रख्यम् अकारादिमायीयसांकेतिकशब्दजीवितभूत–नीलमिदं चैत्रोऽहमित्यादिप्रत्यवमर्शान्तर– भित्तिभूतत्वात् पूर्णत्वात् परा, वक्ति विश्वं अभिलापि प्रत्यवमर्शेन इति च वाक्, अत एव सा स्वरसेन चिद्रूपतया स्वात्मविश्रान्तिवपुषा उदिता सदानस्तमिता नित्या अहमित्येव। ई.प्र.वि., भाग–1, पृ. 205–206

24 सर्वस्य हि मंत्र एव हृदयम्, मंत्रश्चविमर्शनात्मा, विमर्शनं च परावाक्छक्तियम्। वही, पृ. 292

25 प्रकाशस्य जडवैलक्षण्यं संरम्भ: कर्तृतारूपो य:, स एव आत्मविश्रान्तिलक्षणो निरपेक्षत्वेन विमर्शोऽहमिति कथ्यते....।

तदयं तिङन्तार्थ एव स्वातन्त्रयात्मा विमर्शः प्रकाशस्य अहेयं वपुर्बोधस्य या वाग्रूपता शब्दनशब्दयितृत्वात् शाश्वती संकेतादिवत्। ई.प्र.वि.वि., भाग- 2, पृ. 182-3

26 वक्ति स्वरूपं विमृशतीति वाक् तस्यां च .... परिदृश्यमानं वाङ्मयं प्रमितिलक्षणपरामर्शरूपसंवेदनानुविद्धतया शब्दनैकशरीरं विश्वं यथाक्रमेण विकसितं, पश्यन्तयां विकासोन्मुखं, मध्यमायां विकसत्, वैखर्या पृथक्तया परामृश्यत्वेन लब्धविकासम्। वही, भाग-1, पृ. 15

27 विमर्शश्च मायापदे विकल्पात्मा प्रत्याभाससंविश्रान्तः शब्दैनैकशरीरत्वात् शब्दस्य प्रत्याभासं संकेतनात्। वही, भाग–2, पृ. 26

28 .... अहमित्यवभासनोचितं प्रमातृतत्वं ज्ञानमिति च वेद्योपरक्तमिति कृत्वा करणतया व्यपदिश्यते संवेदनभागेन, तथा वाच्योपरक्तिमिति कृत्वा विमर्शांशेन अभिधानं शब्दनमिति करणतया व्यपदिश्यते, न तु कर्मतया पारतंत्र्येण शुद्धेण। करणस्य हि कर्तृविश्रान्तितयैव स्वातन्त्र्यरूपपार्यन्तिकपरिस्पन्दास्पदत्वादेव अनन्यापेक्षया साधकतमत्वम्। वही, भाग–2, पृ. 252–253

29 प्रत्यवमर्श एव हि शब्दात्मा परभूमौ प्रमातुः सूक्ष्मभुवि वागिन्द्रियं करणं स्थूलदशायां प्रमेयरूपः शब्दः। वही, भाग–2, पृ. 265

30 अकारादि विसर्गान्तं शिवतत्वं, कादिङान्तं धरादि नभोऽन्तं भूतपंचकम्, चादिञन्तं गंधादिशब्दान्तं तन्मात्रपंचकम्, टादिणान्तं पादादिवागन्तं कमक्षिपंचकम्, तादिनान्तं घ्राणादिश्रोत्रान्तं बुद्धिकरणपंचकम्, पादिमान्तं मनोऽहंकारबुद्धि–प्रकृतिपुरुषाख्यं पंचकम् वाय्वादिशब्दवाच्या यादयो वकारान्ता रागद्याकलामायाख्यानि तत्वानि।

परात्रिंशिकाविवरण (प.त्रि.वि.) अभिनवगुप्त, नीलकण्ठगुर्टू द्वारा संपादित, मोतीलाल बनारसीदास, पृ. 165

31 बीजात्मना स्वराणां वाचकत्वं, योनिरूपाणां च व्यंजनानां वाच्यत्वं क्रमेण शिवशक्त्यात्मकत्वात् ....।

शिवात्मकस्वरबीजरूपाश्यानतैव शाक्तष्यंजनयोनिभावः ....।। प.त्रि.वि., पृ. 238–239

32 शब्दराशिः स एवोक्तो मातृका सा च कीर्तिता। क्षोभ्यक्षोभकतावेशान्मालिनीं तां प्रचक्षते।। तंत्रालोक (त.आ.), अभिनवगुप्त, मोतीलाल बनारसीदास 3/232

33 तत्राद्यो वर्णानां तेषां नैयत्येन सर्वत्रैवाविशेषात्, द्वितीयस्तु पदानां मंत्राणां च ते हि वर्णवदपरिगणिततत्वादनियता, इति योगीच्छानिबंधन एवैषामुदयः। यो हि यस्याभिप्रेतो मंत्रादिः स तस्योदयं कारयेत्, अतश्च परेच्छाधीनत्वादेषां प्रायत्निक एवोदयः। तंत्रालोकविवेक (तं.आ.वि.), जयरथ, तंत्रालोक के साथ प्रकाशित, पृ. 1265

34 आभिमुख्येन यथारुचिकरणस्वातंत्र्यपर्यन्तया शब्दनस्वभावे प्रयोक्तृप्रतिपतृलक्षणो प्रमातरि धारणं प्ररोपणं विश्रमणा परामर्शनम् ....। ई. प्र.वि.वि., भाग–2, पृ. 249

35 वाचकः इति परामर्शसारो, न तु केवल श्रवणविषयरूपः शब्दविशेषो मायीयवर्णानुप्राणनकृदमायीयः। ई.प्र.वि.वि. भाग–3, पृ. 282

36 'वाच्यम्' इति प्रत्यक्षतोचितां स्वलक्षणां शब्दाच्च वाचकात् पृथग्भावमस्य निरस्यन् बुद्धिग्राह्यमेव निरंशं स्फोटात्मानं सामान्यलक्षणं तद्वन्मात्रं वा रूपं निरूपयति। वही

वाचकः शब्दः श्रोत्रग्राह्यस्वलक्षणरूपात्यागेन बुद्धिनिर्ग्राह्यं स्फोटरूपं वा शब्दं दर्शयति। वही, भाग–2, पृ. 244

37 प्रतिपादयितरि हि असौ सक्रमः शब्दोऽक्रमविमर्शात्मकप्रतीतिमूल इति तथैव प्रतिपाद्ये संक्रामन् प्रतीतिपर्यवसायी ततोऽनन्यत्वात् तस्य। ई. प्र.वि.वि., भाग–2, पृ. 247

38 श्रवणसंपुटस्फुटक्रमिकस्वस्पंदमयवर्णराशिनिष्ठम् ऐकात्म्यापादनरूप 'संकलनानुसंधानाख्यं स्वातंत्र्यम्–तेन हि विना कलकललीनशब्दविशेषं श्रृण्वन्नपि 'न श्रृणोमि' इति व्यवहरति प्रमाता।' प.त्रि.वि., पृ. 111–112

39 यतो नीलशब्दः परामर्शकस्ततः स्वपरपरामर्शकत्वमेव अस्य स्वप्रकाशत्वम्। ई.प्र.वि.वि., भाग–2, पृ. 256

40 वक्ति अर्थं स्वाध्यासेन सोऽयभित्यभिसंधानेन। ई.प्र.वि., भाग–1, पृ. 240

41 ये वयमेकां तावदनन्तचित्रतागर्भिणीं तां संविदात्मिकां गिरं संगिरामहे। मायीयेपि व्यवहारपदे लौकिक–क्रमिकवर्णपदस्फुटतामयी एकपरामर्शस्वभावैव प्रत्यवमर्शकारिणी प्रकाशरूपा वाक्। प.त्रि.वि., प्र. 239–240

42 अभिलापसाधारणश्च अभिलापेन सह तस्य यः प्रथते सोऽभिलापसंवलित इति यावत्। ई.प्र.वि.वि., भाग–3, पृ. 78

43 सा स्फुरत्ता महसत्ता देशकालाविशेषिणी। सैषा सारतया प्रोक्ता हृदयं परमेष्ठिनः।। ई.प्र.वि., भाग–1, पृ. 290

44 घटोऽमित्यध्यवसा नामरूपातिरेकिणी। परेशशक्तिरात्मेव भासते न त्विदन्तया।। ई.प्र.का. 1/5/20

45 यथैव विश्वप्रकाशात्मा परमेश्वरः तथा विश्वविमर्शात्मा। तत्र बाह्यत्वग्राह्यत्वार्थक्रियातत्सहकारिवर्गस्य यथा प्रकाशः तथैव विमर्शः। तत् ईश्वरेच्छयैव यो यत्र विमर्शांशे एकीकृतः समुज्झितुमिच्छुरपि न उज्झितुं शक्नोति ....। ईश्वरेच्छयैव यत् यस्य निरूढं शब्दनं स एव तस्य आगम .....। ई.प्र.वि.वि., भाग–3, पृ. 94

46 नहि शब्दविमर्शनादपरमर्थविमर्शनं किंचित् शब्दस्य स्वपरविमर्शात्मकत्वात्। वही, पृ. 104

47 तं.आ. 11/82–86

48 प.त्रि.वि., पृ. 238–239

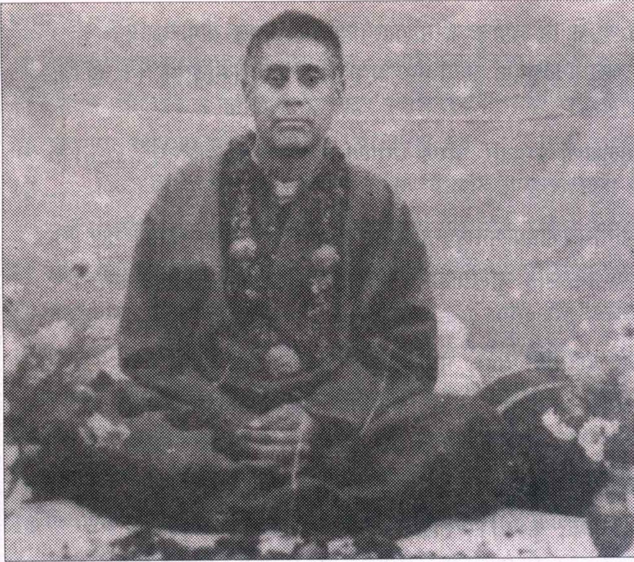
आध्यात्मिक अनुशासन

पां'च़युम त शेयुम व्याख्यान

(मई 31, 1980)

चक्रोदय प्राणायाम, प्रत्याहार, ध्यान त धारणा

ईश्वरस्वरूप स्वामी लक्ष्मण जुवन आस्य 1980 से मंज़ आध्यात्मिक अनुशासनस प्यठ व्याख्यान कोशिर्य पाठ्य दित्यमत्य। तिहिद्'य भक्त त ज़ान्यमत्य त मान्यमत्य व्यदवान स्व. जानकीनाथ कौल कमलन आस्य यिम व्याख्यान लीखिथ थव्यमत्य। यिहंदी सुपुत्र स्व. अनुपम कौल कोर यिमन हुंद संकलन युस ज़न ईश्वर आश्रम ट्रस्टन। 1993स मंज़ किताबि रूपस मंज़ छपोव। यिम व्याख्यान छि अस्य यछ़ान वा-वारि मालिनी हंद्यन परनवाल्यन ति वातनावन्य।



पां'च़युम व्याख्यान

स्वच्छन्दनाथ शिव सन्ज़ अर्दाह भुज़ायि

शैव-शास्त्र छि व'निमतय पानय भगवान शिवन। अ'म्य छि न यिम अकि, चोरि, शेयि या दहि मोख बनिमत्य। अद क्याह?भगवान शिवस छि स्वच्छन्दनाथ वनान। अमिस छि पांछ़ मुख। यिमन पांच़न मुखन हुन्द नाव छ'ईशान, तत्पुरुष, सद्योजात, वामदेव त अघोर। यिमवय पांच़व मुखव व'ञव पां'च़व स्वतन्त्र शक्तियच किञ शैव-शास्त्र। अमिसं'ज़न यिमन पांच़न स्वतन्त्र शक्तियन छि वनान- चित्शक्ति, आनन्दशक्ति, इच्छाशक्ति, ज्ञानशक्ति त क्रियाशक्ति। यिमव पांच़व शक्तियव सत्य व'ञ भगवान शिवन पनन्यव पांच़व मोखवय तन्त्रशास्त्र। यिमनय छि शैव-शास्त्र ति वनान। यिम सा'रिय तन्त्र-शास्त्र आयि त्र्यन मन्ज भा'गरावन-

1. अख-अभेद तन्त्र-यिम छि अद्वैत शास्त्र। यिमन मंज़ छे जगथरूप नानातायि मंज़ एकतायि ह'न्दि अनुभवच पा'र्यज़ान या प्रत्यभिज्ञान सपदान। यिमन तन्त्रन छि भैरव-शास्त्र ति वनान। यिम छि च़ूहा'ठ।

2. दोयुम भेदाभेद तन्त्र-यिमन मंज़ छि एकतायि त अनेकतायि हन्द्यव दोशवय नज़रव मुता'बिक सिद्धान्त या असूल वनिमत्य। यिमन छि रुद्र-शास्त्र ति वनान। यिम छि अर्दाह।

3. त्रेयुम-भेद तन्त्र-यिमन मंज़ छु शैव सिद्धान्तुक सार नानातायि मंज़य वनन आमुत। यिमन छि शिव-शास्त्र ति वनान। यिम छि द'ह। लेहजा छि यिम शैवमतस स्यद् करन वा'ल्य कुल दुनमथ (92) तन्त्र भगवान शिवन पननि स्वतन्त्र शक्तियि किञ पांच़व मोखव वनिमुत्य।

यिमन शास्त्रन हं'ज़ वखनय त व्यस्तार करन खा'तर क'र्य भगवान शिवन अर्दाह भुज़ायि धारण यिम ज़न अमिसं'ज़वय पांच़व शक्तियव निशि यिथ पा'ठय उत्पन्न सपज़ -

चित्शक्तियि हुन्द स्थूल रूप बन्यव मन।

आनन्दशक्तियि हुन्द स्थूल रूप बनेयि बोद्ध त अहंकार।

इच्छाशक्तियि हुन्द स्थूल रूप बनेयि पां'च़ प्राण। ज्ञानशक्तियि हुन्द स्थूल रूप बनेयि पांच ज्ञानेन्द्रिय। त क्रियाशक्तियि हुन्द स्थूल रुप बनेयि पांच़ कर्मेन्द्रिय।

कुल गयि यिम अर्दाह। यिमय छे स्वच्छन्दनाथ भगवान स'न्ज़ अर्दाह भुज़ायि यिमव किन्य यि पनन्यन शक्तियन धारण करिथ पनन्यन भ'क्तन छु प्रथ सात रा'छ करान। यिमनय शक्तियन धारण करिथ छि अ'स्य ति दोह–दोह कडान। यि न तोह्य खूचि़व ज़िब छुसव पननिय ख्याल आ'त्य वनान। यि छुव बिल्कुल पोज़।

पतिमिस अकिस लेक्चरस मंज़ छुमव म्य वोनमुत ज़ि पां'चन नियमन त पां'च़न यमन हुन्द पालन करुन छु गोडन्यथय ज़रूरी। युसुय भख्त्य यिमन हुन्द पालन करि तमिसय छु भगवान शिव पनन्यव अर्दाहव नर्यव रा'छ करान त रक्षा करान। हरगाके यिमन मंज़ अकिस, द्वन नियमन त यिमन हुन्द पालन करि वुद्यूग सान, बाकय गुण ति यिनस अद पानय। लेहज़ा छु यि स्यठा ज़रूरी।

युस कांह यिमन नियमन त यिमन हुन्द पालन करि न या अथ मंज़ आलुस करि तमिस छु भगवान शिव यिमवुय अर्दाहव भुज़ायव सत्य बोन दकु दिवान त सु छु न ज़्य त मर निश ज़ांह ति मोकलान।

भगवान शिव करिनव तोहि सार्यनुय पनन्यव अर्दाहव नर्यव सूत्य रक्षा सदा त सर्वदा।

शेयुम व्याख्यान

ज़रूरी कथ १ – नियम त तिहुन्द फल

अज़ वनोव ब तोहि केंह ज़रूरी कथ यिमन कुन गछ़ि पूर पा'ठय ध्यान द्युन त यिमन प्यठ पकनच कूशिश गछ़ि अवश्य करन्य। भगवान पतंजलियन छि व'निमत्य पां'छ़ नियम त पां'छ़ यम। यिम छिव गु डनिकिस लेक्'चरस मंज़ व'निमत्य। वोन्य वनोव रछ़ा खूलिथ। यिम छि ज़रूरी ब्ययि वनन्य।

पां'छ नियम छि–शौच, सन्तोष, तप, स्वाधयाय त ईश्वर–प्रणिधान।

पां'छ यम छि–अहिंसा, सत्य, अस्तेय, ब्रह्मचर्य त अपरिग्रह।

गुडन्यथ वनव पां'छ़ नियम :-

(1) शौच–यि गव शरीरुच, मनुच त ज़बा'न्य हन्ज़ सफा'ई।

(क) शरीरुच (शारीरिक) सफाई गयि ज़ि शरीर गछ़ि प्रथ बख्त अन्दर न्यबर शोद्ध त साफ थवुन। पलव गछ़न साफ आसन्य, यि छुन जरूरी मुलल्य पलवय गछ़न आसन्य। मोमूली पलव त्यय आसि सु गछ़ि छलिथ साफ थबुन त तम्युक जरूरत मुता'बिक इस्तेमाल करुन। नम कासन्य। नस, कन त अ'छय गछ़न हर वख्त साफ थबय्न। गली, मकान ति साफ सुथर थवन।

(ख) मनच (मानसिक) सफा'ई ग'यि ज़ि कांह बुर खयाल ति गछ़ि न मन किय्न करुन। ऋषन, मुनियन ह'ंज शिक्षा ग्रहण करन खा'तर गछ़ि हर बख्त तयार रोज़ुन त वुद्यूग करुन। रचि़ कमायि हुन्द अन्न गछ़ि ख्योन।

(ग) ज़बा'न्य ह'न्ज़ (वाचिक) सफा'ई गयि ज़ि जबान गछ़ि शुद्ध आसन्य। हमेशि गछ़ि पोज़ वनुन। सु भ'खत्य छु न स्तोत्र – पाठ करनस ति युग्य युस पोज़ आसित वनान। यि अख नियम पालन करन सूत्य गछ़न बाकय चोर ति शुद्ध। तिमन ति मेलि मदथ।

हरगाके अ'स्य शौच पालव त्यलि करि भगवान शिव अर्दाहव नर्यव सा'न्य रक्षा।

वोन्य गव शौचुक फल–

'शौचात्स्वाङ्गजुगुप्सा परैरसंसर्गः' ।।

– पतंजलि योगसूत्र 2/40

शौचकि अभ्यास सत्य छे पनन्य अङ्गन ह'न्ज़ नफरत गछ़ान त बेयन सूत्य संग न करुनच इच्छा पा'द सपदान। यि शरीर छु गरि गरि सफा'ई क'र्य क'र्य ति मलकुय लोद, यि निश्चय छुस बनान। ब्ययि छु यि ति सोन्वान ज़ि ब छुस्न कां'सि लायक, ब रोज़हा अलगय।

(2) सन्तोष–सन्तोष करुन गव ज़ि कर्त्तव्य कामि हुन्द पालन करान करान यि मेलि त'थ्य प्यठ गुज़ार करुन। यि गछ़ि न सोन्चुन ज़ि हुमिस छु म्यानि खोत ज़्याद, अ'य कति ओन यूत। यि ओस म्य जूनियर (junior) त अमिस द्युतुख म्यानि खोत हायर ग्रेड (higher grade)। बिल्कुल गछ़ि न यि परेशा'नी थवुन्य।

उपनिषदस मंज़ छुना वोनमुत–

ईशावास्यमिदं सर्वं यत्किंच जगत्यां जगत्।

तेन त्यक्तेन भुञ्जीथा मा गृधः कस्यस्विद्धनम्।।

ईशावास्यमिदं सर्वं – यि सा'रय प्रापर्टी (property) छे शिव सुन्दिसय कंट्रोलस (control) मंज़। असि छुन कुहन्य हक यि सान्वुन जि सु क्याज़ि छु यि करान। अकिस ज़्याद दिवान त अकिस

कम।

तेन त्यक्तेन भुंजीथा – त'म्य (शिवन) यि द्युतनय त'थ्य कर आ'श, तिय भूग मज़ सान।

मा गृधः कस्यस्विद्धनम् – लालच म कर। बेयि सुन्द हक म कर हडप करनुच कूशिश।

सन्तोषुक फल छु –

'सन्तोषादनुत्तम सुखलाभः'।

पतंजलि योगसूत्र 2/42

सन्तोष करन सूत्य छु बडि खोत बडि सोखुक लाभ सपदान। तमिस छि कनि प्यठ ति न्यन्दर प्यवान। येमिस ज़निस यि सन्तोष आसि न तमिस छू बहीखातस प्यठय रूज़िथ न्यन्दरि ति नाश गछ़ान।

(3) तप – **'स्वधर्मानुष्ठानमेव तपः।।'**

पननि परिस्थिति त योग्यतायि मुता'बिक पननि धर्मुक पालन करुन। ति करनस मंज़ शरीरस त मनस यिम कष्ट यिन तिम हर्ष सान बरदाशत करुनय गयि तपस्या।

बेयि गछ़ि न ख्यत–ख्य करुन। अतिय हलव, अतिय ल'डय ख्यवान रोज़ु.न। म्योन बूज़्यतव कम ख्ययतव।

लूख क'र्यतन लतमोन्ड, किहिन्य गछ़ि न वनुन।

"The world crushes dust under its feet but the seeker after Truth should be humbler than the dust."

'संसार छु लछ़ि खोरन तल करान मगर मुमुक्षूहस गछ़ि अमि गर्दि खोत नमिथ (अहंकार रोस्त) रोज़ु.न।' यि गव तप।

वोन्य गव तपस्या फल–

'कायेन्द्रिय सिद्धिरशुद्धिक्षयात्तपसः।।'

–पा. योगसूत्र 2/43

तपकि प्रभाव सत्य येलि अशुद्धि हुन्द नाश गछ़ि त्येलि छु शरीरकिस तु इन्द्रियन ह'न्दिस मलस ति नाश गछ़ान। योगी सुन्द शरीर छु स्वस्थ, साफ त हल्क बनान। अमिस छे काय – संपत सिद्धि ति बनान। दूर्युक छु र'टस्य र'स्य पा'ठ्य बुछान बोज़ान। सतसई बाबा छुना घरि अनान त भस्म त्रावान। मगर ओर गछ़ुन क्याह ज़रूरत छु। भगवान शिव छुना तयार अतिस अर्दाहव नर्यव रक्षा करन खा'तर। तमिस ति थ'विव केंह का'म। पान क'र्यतव त'मिसुन्द भजनय।

(4) स्वाध्याय– गव बकवास न करनुय। कां'सि हुन्द ति दलवांज़ु.ल न करुन। येलि कांह ब्यमार आसि तेलि तमिस मुतलक कथ कुरन्य छे इमर्जेन्सी (emergency) ज़रूरी।

वेद – पाठ करुन, स्तोत्र – पाठ परुन त शास्त्रुक अनुशीलन त व्यचा़र करुन गव स्वाध्याय।

स्वाध्यायुक फल –

'स्वाध्यायादिष्टदेवता संप्रयोगः।।'

–पतं. यो. सू. 2/44

स्वाध्याय करन सूत्य छु इष्टदेव सुन्द साक्षात्कार सपदान।

नमस्तेभ्योऽपि ये सोमकलाकलित–शेखरम्।

नाथं स्वप्नेऽपि पश्यन्ति परमानन्ददायिनम्।।

(5) ईश्वर– प्रणिधान–ईश्वरस शरण गछ़ु.न तन–मन किन्य गव ईश्वर प्रणिधान। योग–साधनस मंज़ यिम ति विघ्न आसन तिम छि सा'रिय ईश्वरस शरण गछ़न सूतिय नष्ट गछ़ान तु समाधि हुन्द लाभ छु मेलान। ति क्याज़ि ईश्वरस शरण गछ़िथुय छु साधक साधनायि मंज़ तत्पर रोज़ान त साधन–परिणामुक छसन कांह फिकिर या चिन्तन रोज़ान। विघ्न नाश करनुक त साधनायि हं'ज़ि सिद्धि हुन्द भार छु तेलि ईश्वरसय प्यठ रोज़ान। लेहज़ा छस साधना आयास बगा'रय त जल्द पूर सपदान।

ईश्वर– प्रणिधानुक छु योहोय उत्तम फल वोनमुत सोग–सूत्रस मंज़ –

'समाधिसिद्धिरीश्वरप्रणिधानात्।।'

– पतं. यो. सू. 2/45

येलि यिम पां'चवुय नियम पा'लिव तेलि छा मुमिकन ज़ि भगवान शिव क्याह करि न तोहि अर्दाहव नर्यव रा'छ। अवश्य करि।

नोट :–

तमि पत कोर क'म्य ताम यि प्रश्नः

प्रश्न– महाराज! ईश्वर– प्रणिधान गव गोड किन गुरु – प्रणिधान?

उत्तर– यि गव सोन्चुन ......

अमि पतय वोन अमिस कुन स्वा'मी जियन :

"चार्या! गुरु त ईश्वर छा ब्योन!"

(सार्यवुय त्रोव ठहा ठहा करान असुन)

– **सम्पादक**

ASHRAM NEWS

Seminar on Kashmir Shaivism at Vaishno Devi University in memory of Swami Lakshmanjoo

A three-day seminar on Kashmir Shaivism starting July 30 was held at Shri Mata Vaishno Devi University and was inaugurated by its Vice Chancellor Prof. N.K. Bansal. In his welcome address Prof. R.S.Misra, Dean, College of Philosophy, Culture and Languages at the University highlighted the theme of the Seminar. One of the aims of the Seminar, he stated, was to pay homage to the great saint philosopher of Kashmir, Swami Lakshmanjoo.

The noted scholar Dr. Navjivan Rastogi delivered the keynote address on the occasion. He traced the history of Kashmir Shaivism and contemporary studies and mentioned how Kashmir Shaivism provides the metaphysical background for the Indian aesthetics. He however lamented that while such studies are getting extinct within the country, these are expanding globally.

Eminent scholar Prof. Debrata Sensharma delivered a special lecture at the seminar on the 'Theory of Creation'.

Ashram undertakes renovation of the ancient shrine of Gopi Teerath

The Ishwar Ashram Trust has taken up the reconstruction work of the temple and holy-spring at the ancient site of Gopi Teerath, Nishat, Srinagar. Swami Mehtabkak ji, the master of Ishwarswaroop Lakshmanjoo Maharaj used to live there. Numerous other saints and scholars from within the country and abroad have also from time to time have been staying at this shrine in good old days.

The entire complex which had a temple, a holy spring and dharamshala with compound walling is totally damaged as nobody dared to visit it over several decades.

With the grace of Swamiji Maharaj, we have been able to take the reconstruction work of this historical shrine in hand from August 2007. Stone walling has already been raised on two sides.

The project involves in its first phase an expenditure of Rs. 5 lakhs to execute minimum repairs for the restoration of the sacred shrine. The Trust has requested everybody to liberally donate towards the implementation of this project. Donation to IAT are exempt from Income Tax under Section 80G of the Income Tax Act.

Dr. Karan Singh releases the Ashram publication 'Shiva Sutras' at Ishber

On the conclusion of the Birth Centenary celebrations of Ishwarswaroop Swami Lakshmanjoo Maharaj, the Ishwar Ashram Trust has published a book "Shiva Sutras—The Supreme Awakening", revealed by Swami Lakshmanjoo and edited by John Hughes of the Universal Shaiva Fellowship, which runs into 330 pages.

Dr. Karan Singh, MP and Chairman, Indian Council of Cultural Relation released the publication at a function held at the Ishwar Ashram Srinagar on July 1, 2007.

Nirvana Jayanti of revered Gurudev observed

Mahayajna was performed on the occasion of 16th Nirvana Jayanti of Ishwarswaroop Swami Lakshmanjoo Maharaj was preferred on Saturday, 29th Sept. 2007 at the Kendras of Ishwar Ashram. Thousands of devotees at Srinagar, Jammu, Delhi and Mumbai participated in the function with reverence and devotion. The functions concluded with prasad vitaran in the evening.

Ishwar Ashram pays homage to the departed

The recent months have been a period of tragic departures and shocks for the Ishwar Ashram parivar. The first stunning blow came on the 9th April when Shrimati Radhika Rani Raina, a revered mother figure for the members of the parivar, left her mortal coil and went to her heavenly abode. Lovingly called "Radha" by all, she was the wife of the Late Shri Bhagvandas Raina, brother of our beloved Gurudev, Ishwarswaroop Swami Lakshmanjoo and the mother of Shri I. K. Raina, Secretary, Ishwar Ashram Trust,his brother Shri S. K. Raina and their sister Smt. Vijay Munshi. Like her late husband, Radha was an ardent devotee of Swamiji all her life. Despite belonging to a very affluent family, she led a very simple and pious life. Serving Gurudev most humbly and keeping him pleased as a devotee was what she craved most and what gave her greatest happiness. Not just the members of her own family but everyone, who came into contact with her, in particular Gurudev's followers and devotees, fondly remember her for the motherly affection and benedictions she showered upon them. To the last Radha took a keen interest in the activities of Ishwar Ashram. Only in March 2007, a few days before she passed away, she attended the International Seminar on Kashmir Shaivism held at Jammu, sitting patiently through all its sessions: With her passing away, the oldest living member of Gurudev's family after Lachcha has now departed from us.

Another senior devotee of Gurudev whose sad demise the Ashram parivar condoled deeply was Shri Hari Krishen Kaw. The late Shri Kaw, who passed away in California, USA in June, was a prominent disciple of Swamiji Maharaj from his very young days. He used to attend the Ashram regularly throughout his life, taking a keen interest in its activities.

Noted historian, Shri Prithivi Nath Kaul Bamzai's departure for his heavenly abode on 20th August at New Delhi at the age of 97 was also a great loss to Ishwar Ashram and to the whole community of Kashmiri Pandits. Son of the celebrated author of the universally acclaimed book "A History of the Kashmiri Pandits" and a great antiquarian, Pandit Anand Kaul, Shri P. N. K Bamzai carried his illustrious father's pioneering work in the historical field further, his brilliantly written "History of Kashmir", which was published in 1962 with a foreword by Pandit Jawaharlal Nehru, being immediately hailed as a monumental work. The book is regarded as a most valuable source of reference on the subject by historians and scholars throughout the world.

Shri Bamzai rendered valuable services to the Publications Division of the Ministry of Information and Broadcasting, Government of India, which he joined in 1954 as Editor of the splendidly produced journal "Kashmir" as well as other journals published by it. He also wrote a number of well researched scholarly articles on various aspects of Kashmir's history and culture. In 1994 he published another important and more exhaustive work titled the "Culture and Political History of Kashmir" in three volumes aimed at "giving a comprehensive story of Kashmir revolving round the common man's political, social and cultural life".

With the sad and most unfortunate demise of the well-known film-maker, television producer and intellectual Pandit Arun Kaul on July 21, not only did Indian cinema lose a leading figure, the Kashmiri Pandit community also suffered a grievous blow. As the founder of the New Cinema Movement with Mrinal Sen and Ritwik Ghatak and producer/ director of path-breaking films like Bhuvan Shome, Ek Adhuri Kahani and Diksha, Arun Kaul gave Indian cinema a new direction, winning several national and international awards. As a TV producer, his productions like the Kashmir File and Turning Point left an indelible mark of his creative genius. He was on the jury of National Film Awards for several successive years and leader of the Indian delegation to several international film festivals. Well versed in Kashmir Shaiva lore and a frequent visitor to the Ishwar Ashram at Ishber, Arunji was directing Ishwarswaroop, a short film on Swami Lakshmanjoo for the Ashram. The film was at the stage of editing when he suddenly fell ill and passed away in the hospital.

Then news of the passing away of Dr. Baljinnath Pandit, the doyen of Kashmir Shaiva scholars, on September 7 has left everyone who knew and revered him as an outstanding erudite figure, terribly shattered and shocked. A titan in the field of Sanskrit scholarship and a beacon of light for researchers on Kashmir Shaivism, as Dr. Pandit was, his departure has created a void which it is virtually impossible for anybody to fill. Dr. Pandit, in fact, holds a unique position in contemporary studies in Kashmir Shaivism in respect of originality of approach as well as range and depth of knowledge. His insightful analysis and indepth study of various aspects of Kashmir Shaiva philosophy are reflected in his works on the subject including Specific Principles of Kashmir Shaivism, The Mirror of Self-supermacy of Svatantrya Darpana and 'Essence of the Exact Reality or Paramarthasara of Abhinavagupta'. His most remarkable work, however, is the Kashmir Shaiva Darshana Kosha published recently by the Rashtriya Sanskrit Sansthan in two volumes. A fruit of decades of study and hard work, it can be regarded as the culmination of his erudition. Dr. Baljinnath Pandit had close and intimate relations with Swami Lakshmanjoo to whom he would often go for seeking guidance. Swamiji admired his scholarship and contribution in interpreting the non-dual Shaiva philosophical tradition.

The Ishwar Ashram pays its humble homage to the departed souls and prays to Lord Shiva for bestowing on them his infinite grace.



RESPONSE

In this column we welcome the reactions of our readers – Editor

Authorship of Spandakārikā

The Editor
Malini

Dear Sir,

In his paper entitled 'Kashmir Shaivism: A Note' published in Malini: July-September 2007 issue, Harsha V. Dahejia states:

> **"The Spandakārikā, unlike the Shiva Sūtra, was not a revelation but the exact authorship of this work remains a vexing problem. While some have suggested that it was written be Vasugupta himself, the bulk of the evidence suggests that it was written by a disciple of Vasugupta's called Kallata.**

While the footnote on page 1 of Malini states that the views expressed in the articles, published herein do not necessarily represent the views of Malini, I take this opportunity to place the correct position on record for the benefit of readers. Here it will be relevant to quote from the book 'Kashmir Shaivism : The Secret Supreme' revealed by Swami Lakshmanjoo and edited by John Hughes:

> **"The Spanda system was introduced in Kashmir by the great sage Vasuguptanātha in the beginning of the 8th century A.D. Vasuguptanātha is the author of both the 'Shiva Sūtras' and the 'Spanda Karikas'. The disciple of Vasuguptanātha was Kallata."**

The foot note on page 135 of the book further clarifies:

"Some teachers think that the 'Spanda Karikas' were not composed by Vasuguptanatha but rather by his disciple Kallata. This theory, however, is absolutely incorrect."

A Disciple

*(Note: The above response also relfects the views of Malini – **Ed.**)*



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Date	Day	Event
2007		
March 19	Monday	Navreh (New Year)
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May 9	Wednesday	Varsh Swami Lakshmanjoo Maharaj
July 29	Sunday	Sri Guru Purnima
August 28	Tuesday	Shravana Purnima
September 3	Monday	Janma Ashtami
September 28	Friday	Pitrapaksh Jag of Swami Mehtab Kakji
September 29	Saturday	Nirvana Jayanti – Yearly Jag His Holiness Swami Lakshman Joo Maharaj
November 14	Wednesday	Janma Jayanti Swami Mehtab Kakji
2008		
January 5	Saturday	Janma Jayanti Swami Ramji Maharaj
February 5	Tuesday	Annual Jag Swami Ram Ji Maharaj
March 5	Wednesday	Maha Shivaratri
March 9	Sunday	Annual Jag Swami Mehtab Kak ji
April 7	Monday	Navreh (New Year)



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